Yog In Synergy with Medical Science

Acharya Balkrishna

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CONTENTS

FOREWORD

The veracity of modern medical science is based on controlled clinical trials. Seeking and establishing the same in an scientifically unknown area is indeed a challenging responsibility. The benefits of Yog or Pranayam constitute a fact that can be established only from personal experience and regular practice. To demonstrate this, we have experimented with Pranayam directly and indirectly first on thousands then on millions of people. These experiments have revealed some amazing facts. The participants in these individual and collective experiments were normally healthy people as well as patients of cancer, heart, diabetes, hypertension, obesity, asthma, thyroid and other serious diseases. All were searching for a healthy and disease-free life. It is an undisputed fact based on the results of these experiments that people got cured of diseases that are normally considered terminal. The evidence comes from the clinical examination of the patients of cancer, hepatitis and other serious diseases performed before and after the practice of Pranayam. The results of medical examinations and direct health benefits derived by millions of people reveal facts about Yog that cannot be denied. This work would definitely point out a new direction to the research and practice in medical science. People tired of and frustrated with life will find in Yog a new basis for hope, faith and vigour in life.

Adopting a new system in life is very difficult. Indians had adopted Yog as a life-style since the beginning of civilization. The practice of Yog became less popular during middle ages but the present Yog revolution is like reviving the past, as millions of people are again practicing and getting its benefits. We want that Yog should become a philosophy of life for everyone and people with any disease should take to Yog for regaining health. The practitioners of Yog should be able to experience ultimate happiness and blissful state of samadhi; those feeling lost should find some direction. Those feeling dejected, insecure and, therefore suicidal, may get on the path of self-awareness. A self-aware person can not take his/her own or somebody else's life. A Yogi is above crime, corruption and violence, and contributes to building a creative, positive, qualitative and productive society. A yogi is beyond terrorism, casteism, regionalism, communal divides and follows the path of nation building. Today, through Yog, the strong humanistic, nationalistic, spiritualistic forces and those standing for truth and righteousness in the world are coming together, paving the way for world peace and welfare. Yog is a blessing for those who because of financial constraints are unable to afford allopathic treatment not only in India but also abroad. Yog is a solution for incurable diseases and this truth shall be unraveled as you go through the pages of this book.

If we look at the figures included in the United Nations (UN) report for the year 2005-2006, we find that India spends around Rs.4,79,520 crore rupees on various medical services annually and the World Bank report represents a bitter truth about the same. The truth is that only 35 percent of Indians are able to afford medical treatment and 65 percent (71 crore population) are not able to afford the cost of medicines and treatment. If we assume that every Indian is able to take allopathic medicines then the total expenditure would be to the tune of Rs. 13,70,057 crore. Assuming that Indians stop using the traditional medical systems like Yog and Ayurved and follow the allopathic system like the USA, then every Indian would have to spend $5,277 per year for medical facilities. If we attempt to provide medical facilities at a similar level as in the USA in India then the total expenditure would be a whopping Rs. 7,52,67,514 crore, which would not be met even after using up the entire GDP (Gross Domestic Product) of the country.

Every Indian has to bear 93 percent of the medical expenses and the government's contribution is a negligible seven percent. In this context, every person in the country and even the world needs a medical system that can provide good healthcare with no or very minimal cost and it cannot be

anything except Yog. We are very confident that as we proceed at Patanjali University on the path of genetic research and controlled clinical trials for Ayurved and Yog with full determination, wisdom and scientific approach, we shall be able to demonstrate through scientifically gathered results that these two provide the needed medical system.

This book 'Yog In Synergy with Medical Science' is our first attempt. The process of scientific documentation and research would continue with the support of millions of fellow citizens. We will be able to establish Yog as a health building solution and philosophy of life through scientific research. We are also confident that we would be able to give a new definition, meaning and a new knowledge to the world in the realm of Yog and Ayurved. It will also start a new debate and discussion internationally and truth shall prevail at last. The dream of sage Charak Sadāaiv Yuktaṃ Bheshjayaṃ Yadarogyaya Kalpate । will become a reality. The whole idea is to give priority to physical health involving minimum expenses and thus to take the society in the right direction. It will be able to provide simple, easy, effective and scientific treatment with the help of Yog to around 500 crore people who are unable to get medical facilities due to poor economic conditions. Revered Acharya Balkrishna has written this book with great devotion, hard work and dedication. This will prove to be a milestone in the history of Yog and a guide for the future generations. I am confident that this work will be able to remove the misconceptions and doubts present in the minds of people due to ignorance and resistance to change, and shall unveil the truth. This will begin a fresh revolution in the society and we will be able to bring Yog and Ayurved along with other Indian medical systems into the mainstream systems currently in use in the world. Whenever people think of this health revolution, they will certainly appreciate the noble efforts of revered Acharya Balkrishna.

I extend my heartfelt wishes to revered Acharya Balkrishna Ji, all the medical practitioners and dedicated individuals who have contributed in the preparation of this book.

Swami Ramdev

PREFACE

Today, Yog has acquired global recognition and an exalted status as an ancient health-building system. While many medical practitioners and intellectuals are keen to test it using scientific evaluation methods, there are several others who are resisting this trend and inclusion of Yog in medical science. The welfare of patients is being overlooked for the sake of personal, commercial and business interests. Unfortunately, today medical science is taken mainly as allopathy, world's health concern is more of an allopathic concern and World Health Organization (WHO) is working like a representative organization for allopathy. We are not trying to question the ethos behind existing medical/health systems but we aim to start a healthy debate about health concerns internationally and secure right to health for the common man. We are aware that we have a mighty challenge to deal with. With this objective in mind, revered Yog Rishi Swami Ramdevji Maharaj has committed himself to the objective that, "no person should die of disease and nobody should die on account of being poor." We have decided to proceed in this direction so as to put a check on the large scale exploitation going on in the country in the name of providing health services. In this age of science, we are committed to firmly establish Yog as a science using scientific tests. It is true that Yog is powerful and contains the solutions for all the global problems. From time immemorial, millions of people have immersed themselves in this pious ever flowing Ganga of Yog. Never before has any government, voluntary organization or a resourceful individual has come forward to work on Yog from a scientific perspective. Although some holy saints, a few dedicated institutions, and small groups have made attempts in this direction, their work has not received international recognition. We ascetics decided to drive away the misconception that Yog is simply exercise for physical fitness, created by people out of ignorance, selfishness and resistance. In fact, these people have their own agenda for not letting Yog, a glorious and time-tested tradition, to get its due recognition and rightful place on the world health map. Despite the lack of proper resources, we are committed to deal with such impediments. We have been able to take up this Herculean task for the sake of welfare of mankind with the unflinching support and trust of millions of people in this world.

Today, we have reached a stage where every intellectual of the world has greater appreciation for Yog as a complete medical science and philosophy of life and accepts its scientific reasoning and basis. Yog is not just a physical exercise but a holistic medical science; it is a philosophy of life, a spiritual knowledge. It is a profound philosophical thought process, but it is also about having a simple, easy and balanced life-style. It is the path to gain eternal wisdom, ultimate truth and to unite the inner soul with the supreme soul through self-realization. It is a tradition in which sages have attained immeasurable bliss, indescribable happiness and inexplicable peace by entering the supreme conciousness which is present beyond mind. It is the science that inhibits the agitations of the mind and takes it to its highest level. Yog is the spiritual journey from ignorance to knowledge, mortality to immortality, obvious to hidden and peace to ultimate tranquility. It is the inner journey from thoughtfulness to emptiness, subjective to objective concentration, determinate to indeterminate samadhi and extrovertedness to introvertedness and being firm in judgement (gifted with unshakable mental equilibrium). It is a holistic and scientific process to transform body, mind and life. It is an experience of complete silence and calm based on self-realization, Tadēva aṛthamāaṭra niṛbhasaṃ Ṣwarōopa śōoṇyamiva Samāadhiḥ It is devotion that transcends desire and a state of nothingness attained by self-realization, which is very different from emptiness caused by intoxication. It is an understanding of truth of life and rationality. There is a need to appreciate Yog, Ayurved and all Vedic traditions in totality. Life becomes a celebration once it

imbibes Yog that leads to making of an equity-based, simple, developed, healthy and happy society. Yog brings forth the indisputable truth that the solution to any problem lies within and can not be found outside. Yog activates the healing strengths within our bodies. Āavāata vāabi bhēṣajaṃ, vivāata vāahi yaḍ rōopaḥ,Ṭwaṃ hi viṣthava bhēṣayo dēvāanāaṃ dōota iyasē ॥ (Rigveda). The Vedic verse of yathāa Piṇdē tathāa ḅrahmāaṇdē । leads to the same conclusion that solutions lie within not outside. All the chemicals, salts, hormones, which we take in the form of medicines can actually be harmful instead of being beneficial until we surrender ourselves to Yog. When we start practising Yog, one does not need external stimulants as the body itself secretes required hormones and balances the internal chemical processes. The anabolism, catabolism and metabolism processes in the body, i.e. vata, pitta and kapha are maintained in equilibrium. Mind becomes calm, bringing happiness and helps in overcoming depression One feels a sense of fulfillment in life and this is the glorious truth and essence of Yog.

We are committed to get Yog accepted internationally as a medical science. We are determined to achieve this goal through the Patanjali Yogpeeth and Patanjali University. At the same time we are committed to build a healthy and disease-free world in accordance with Indian ethos of Vaṣudhev Ḳutumbkaṃ and Saṛvē bhavaṇtu sukhinaḥ । and thus contributing to the cause of promoting and conserving rich Indian cultural and spritual traditions. This book is an humble attempt in this direction. We are determined to obtain more scientific evidence and build a science perspective not only for Yog and Ayurved but for the entire Vedic knowledge and wisdom. We shall lead the world in finding solutions for complex problems besetting humanity through the fusion of science and spiritualism.

Writing this book has been a very challenging, difficult and responsible work for me. The task of scientific documentation, analysis of benefits of Yog, representation of Yog as per scientific standards, compiling the experiences of people and psychosomatic study of effects of Yog on about 100,000 people was very complex and labour intensive. Today, Yog has reached more than a billion people and 200 nations with the help of media and is being practised extensively the world over. The self-centred, ill-minded and egoist people with power have been questioning the benefits of Yog in the absence of scientific evidence. This is our first attempt to present Yog backed by currently available scientific evidence obtained with our limited resources. The goal is far more ambitious and the task of scientific documentation and research is an ongoing process. We will continue with the research and shall present new facts as they become available. We are also determined to carry on this mission till Yog reaches each and every individual of the world and gets complete scientific recognition. We aim to conduct research and analyse the benefits of Yog at personal, social, economic and international levels at the Patanjali University. This book is the outcome of meticulous work put in by us in order to present various scientific standards used to test and validate this ancient system of Yog, demographic study and personal experiences of several hundred people along with sufficient supporting proofs and documents. When the task is so huge, possibility of errors cannot be ruled out. Therefore, we humbly request the learned readers, intellectuals, and scientific and medical fraternity to come forward with their suggestions and point out the mistakes so that they can be rectified in the next edition. I invite you all whole-heartedly to participate in this noble mission for the welfare of all human beings.

Ramnavmi

Monday, 26 March 2007

Acharya Balkrishna

ACKNOWLEDGEMENT

I remember the Almighty who has made an ordinary person like me the medium to accomplish this huge task of representing ancient knowledge and wisdom of sages in the present form with scientific evidence and documents, though He himself is the cause behind this grand task. I dedicate this book to the sages like Patanjali, Jaimini and several others who underwent a lot of hardships, practised austerity and prayed for all to be free of disease (sarve santu niramayah)'. They spent their lives striving for and attaining the supreme bliss and preached Yog in order to make them healthy both physically and mentally. It gives me great pleasure in bringing out this book. I hope, my commitment for establishing ancient cultural and spiritual knowledge through scientific parameters and perspective has been realized through this book to some extent.

Had sage Dayanand not been born in this age, we would have forgotten the Vedic science and traditions. I bow to such a sage and express my gratitude to my mentors who with great love and constant efforts helped this young mind to embrace Vedic knowledge and traditions. I think of revered Acharya Baldevji, revered Swami Raghunathanandji Avadhut and all other mentors with sincere gratitude.

I am indebted to those great devotees, sages, saints and holy souls who came into my life as my gurus, friends and brothers. What can I offer them when I am just a small link in the whole process? It is impossible to express in words the enormous significance of efforts made by these people to place Yog and Ayurved on international platform; and to acknowledge their efforts for the upliftment of Indian culture. This book is an attempt to appraise and evaluate the extensive work carried out by these learned people internationally. I remember Yog Rishi Swami Ramdevji and seek his blessings. He has taken me as a younger brother and I always have his guidance and affection. Whatever I am today, I owe everything to having his companionship and patronage.

I remember my venerable mother, Shrimati Sumitra Devi who nurtured me in her womb for nine months. She inculcated pure and noble virtues in my mind and gave me the burning desire to make something of life. Though illiterate, hardwork, fearlessness, will power and sincerity are her main characterstics, I am sure I have imbibed some of these characterstics. I pay my obeisance to my very loving and respectable mother. I also remember my father revered Shri Jay Vallabhji who despite facing all kinds of hardships led the life of a saint and wanted to remain a celibate. He remained so for 30 years at a time when child marriage was prevalent in the society. People used to consider him wild because he sported a long beard, big moustache and had long hair. Later he entered the life of a householder as family members pleaded with him to do so. I am indeed blessed to be born as his first child. It is the result of his noble deeds and self-control that I am devoid of stress, weariness and fatigue, and enjoying a disease-free and healthy body despite having hectic daily schedule and mounting work pressure. My father took all the hardships with courage and never let it affect our upbringing. I bow down at the feet of such admirable parents and remember them from the core of my heart.

I remember all those pious people who have given me inspiration, cooperation, good wishes and blessings all through my life; and when I think of those people it feels like recalling memories from past many lives. I feel proud of my fate when I recall memories from the past. I am fortunate to have the company and affection of many holy people. I also offer my respects to Shrimati Gulab Devi and Shri Ramnivasji, who gave birth to a saint in the form of Swami Ramdevji. I also remember revered sages Swami Shankardev, Mahant Rajendra Das, Swami Narayan, Anand Chaitanyaji, Acharya Pradyumanji, Swami Satyamitranandji, Swami Chidanand Muniji, Swami Hansdasji, Jivraj Bhai Patel, Mata Jyotika, Suresh Chilllar and others with deep respect.

I would also like to remember my colleague Swami Muktanandji who has always loved me like a brother and supported me in the mission of Yog. I also offer sincere thanks to Rambharat, Dr Yashdev Shastri for their dedicated work in the Ashram. I also remember Dr B. D. Sharma, Dr Bishvjeet Mukherjee and his wife Shrimati Mahua Mukherjee who let him take time off from household responsibilities to offer his services to the Ashram.

When I think of the initial challenges involved in documenting research work on Yog, I remember the helping hands of so many others without whom this work could not have been completed. I believe this work could become possible on account of deep commitment held by Shri O. P. Shrivastava. Bahen Renu Prakash who along with discharging her family responsibility, remained at the forefront to make this work possible. She made her son Rajat Prakash to be available at the service of Swamiji. I offer my heartfelt thanks to her, Shri Alakh, Dr H. P. Kumar, Dr R.K. Gupta, Dr R. K. Mishra and the team of doctors of SGPGI, Lucknow, and Saharashri Subroto Roy for making services of his Sahara Medical team available for this work. The concept of compiling the records and presenting it in this form was ours but it would not have been completed without the efforts of Dr Rajendra Vidyalankar and his wife Dr Suman Rajan. I offer my gratitude to the devoted couple. I would also like to express my thanks to Dr S. K. Tijariwala, Prof. Umrao S. Bist, Sumegha Agarwal, Dr Srikant Bhave, Dr Dharamvir Rai and Dr Kulveer Chikara for the work of writing and compilation, Priyata and Raghavan family and Shashi Bhushan for finishing the entire printing work within a very short time. I sincerely appreciate the services of Late Mata Kantaji and Ajay Aryaji who retired from government service and dedicated their time and energy to the services of Yogpeeth and the Ashram.

I also thank all the Ayurvedic doctors, volunteers and colleagues who have contributed their time and energy for this assignment including Gagan, Lalit, Arvind, Jaishankar Mishra, Col. Dheer, Sharmaji, sisters Ashu and Parul, Vaidya Rajendra, Vaidya Avnish and Subhash. It is the result of their dedicated efforts that today more than 1,000 volunteers are offering their services to the Yogpeeth. They are keeping the flag of Yog flying high internationally with committment and unwavering dedication.

The task of construction of a huge pharmacy in a short time would not have been possible without the support by Shri S.K. Garg, Chairman of ELDECO Group. He is following in the footsteps of his Late mother Hemlata Garg in the service of people. I would like to thank Manoj Singhal and sister Jyoti and the whole team for their contribution.

I would also like to remember several lakhs of patients who regained good health and thus a new life; who became the main source of inspiration for the conceptualization and accomplishment of this work. It was the cry from their hearts, their blessings, their strong desire, which made it possible to rise above the self and do something good for the mankind.

I thank every person who has contributed to bring out this book in some form or the other. I also thank them for having commited themselves to the service of the nation, public welfare, culture, spiritualism, Yog and Ayurved. Several retired people contributed 50 percent of their pension for fulfilling this dream, several mothers contributed their daily wages obtained from tailoring or from doing other petty work. It brings tears of joy to my eyes when I think about all these people and about their sincere and unselfish efforts. I also want to thank all the negative forces that were trying to sabotage the mission of making this country and the world disease-free. Whenever these forces tried to unleash hurdles on our path, we surged forward with greater vigour and strength.

I would like to remember all those people who have worked dilligently to extend this mission to each and every person, those who got a new ray of hope, those who are concerned about national and cultural heritage, and those who are ready to be a part of this movement to generate public awareness. I pray to the Almighty to give strength to all such people so that they can relieve the pain of sick and suffering people. They should become lamps and enlighten the life of others to bring back happiness. I would also like to express sincere thanks to the Yog teachers whose only mission is to extend Swami Ramdevji's Yog to each and every household and individual.

I dedicate this book to the divine energies and once again express gratitude to all those who have contributed in whatever way possible with limited resources to mould this creation in the present form.

Ramnavmi

Monday, 26 March 2007

Acharya Balkrishna

Chapter 1

HISTORICAL BACKGROUND OF YOG

Yog is the greatest Indian concept annunciated to the world. For a civilized society and for a successful individual, Yog is perhaps the finest and most clearly laid out uplifting system available so far. The human tendency to find their sense of accomplishment within their family, caste, community, region, nation, language and religion will only lead to anarchy for others. In their particular reference framework, this whole quest is about finding one's identity, not eternal peace. The ongoing popular discourse in the world is guided by populist slogans for religion, country and community. It's selfish, misleading and is about one-upmanship. Most often, support is sought for the so called fight for identity in the name of religion and justice.

Do we have any other methodology to achieve social equality and equity? Is there any one methodology which can be followed by the entire humankind? A methodology that does not destory the unity and integrity of a nation and its people. A metodology which every individual can adopt and practise to attain ultimate happiness, tranquility and bliss in life. Yes, we do have one that can be followed by all the people all over the world fearlessly and independently, to meet all the above needs.

It is none other than Saint Patanjali's Ashtang Yog.

It is only Ashtang Yog that can stop the bloody wars going on in this world. It deals with every stage and phase of life from mundane to the most exalted. It guides one not only in day-to-day activities but also in reaching the highest stages of meditation and Samadhi. Anyone in search for self identity and the ultimate truth should practice Ashtang Yog.[1]

Yog is indeed an easy, simple and most effective method of meeting one's material as well as spiritual objectives. It arouses the dormant inner vision within us. A person without inner vision takes on the charming path, full of thorns, of pleasure seeking which only leads to destruction, instead of taking the higher path of righteous living leading to eternal peace. Such a person improves neither this life nor the next. Yog can make mind free of prejudices, ego, inflexibility, and misconceptions which are the biggest hurdles in the path of individual's development and thus of the community and the nation. Yog fills mind with divinity, makes it more steady than a mountain and deeper than the ocean. The practice of Yog provides tranquility in times of depression. It removes all doubts and suspicions and assures the attainment of supreme bliss. The history of world is replete with the stories of such people who were able to achieve self-realization with the practice of Yog. Such great personalities have rid themselves of the negative feelings of jealousy, hatred, unhappiness prevailing in the society and brought peace on earth. The gigantic advances made in the field of literature, philosophy, science, religion and spiritualism have been possible only because of meditation, concentration and hard work of some very determined individuals. We need high degree of concentration and dedication in order to understand the spiritual truths and hidden secrets. At the same time the concentration of scientists who enlighten the world with inventions and unravel the secrets of nature cannot be underestimated. If those who sought answers to existential questions as they contemplated on mantras are sages, then scientists who make new discoveries and discover the laws of nature are also sages. The person who accomplishes various tasks with full concentration and awakened consciousness acts like a sage. Such people have constant awareness and are always striving to reach new heights; they are called pioneers.

India's precious texts like Brahmsutra, Aranyaks, Upanishads and classics on medicine, astrology are the result of supreme wisdom. The treatises on the nature of dualities like wisdom-ignorance, heaven-

hell, active-inactive, virtue-vice, etc. are very precise because they are the products of conscientious minds. The feeling of collectiveness in place of separateness, 'We' instead of 'I' is the biggest gift of this wisdom. When the person understands these facts, the individual's mental and internal quest comes to fruition. Undoubtedly the blessing of Yog is supreme among the gifts of Vedic sages. It is a knowledge, which is free of disputes and controversies, it is an art which is multidimensional, and it is a science, which assures abundant happiness even when there is a paucity of resources.

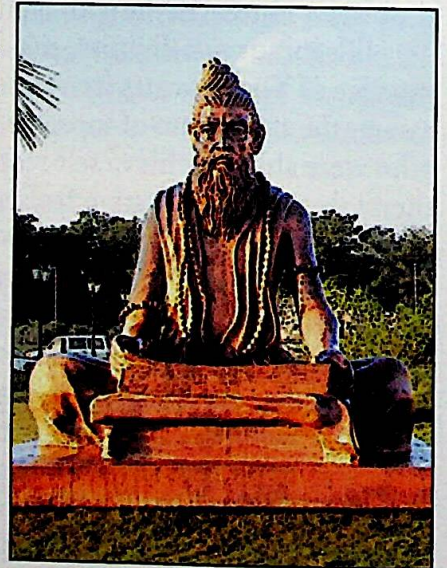
Yagyavalkya has made a humble appeal in 'Yagyavalkya Smriti' and said, Ayaṃ tu paramōdhaṛmō yadyōgēnāaṭmāaďaṛśanaṃ ।[2] It means self-realization with the help of Yog is the supreme duty. It gives us insight into how Vedic society was so much taken up to Yog. It can be said that Yog came about propelled by the human desire to understand and unveil the secrets of life and nature. We cannot deny the fact that before sage Patanjali, this glorious tradition of Yog was not organised in a scientific and systematic manner in great detail. A question may arise as to why sages needed to compose more texts when Vedas were already available. Sage Yaska opined that owing to intellectual lethargy people became disinterested in studying metaphysics considering it too complex to deal with. Sages presented such seemingly complex knowledge in a very interesting manner in various texts. In any case, today we are not in a position to know or declare the exact period when Yog shastra acquired an independent entity. However, there are many references available in parts of Vedas and Puranas. Many Vedic Samhitas discuss directly or refer to various aspects of Yog. Although in these places the discussions on mind control, prana (vital energy), and sadhana (regular practice) are not detailed and systematic, they do catch our attention. Rigveda mantras (1.18.7, 1.34.9, 10.13.1) mention Yog. Some mantras included in Yajurveda describe the concentration of mind and the results obtained thereby. Mantras 1-5 contained in chapter 11th of Yajurveda talk about Yog in detail and probably no other Samhita could present it so wonderfully.

Yuṇjatē mana utayuṇgatē dhiyō viṇrāa viṇraṣya vaśatō vipaśċhitaḥ।

Revered sage Dayanand says that ujjate means 'to make steady'. Yujayate Mana purports to stabilizing the mind. Yujayate Dhia refers to making the intellect steady. Here the word vipashchita stands for wise persons with discriminating intellect.

Let us look into the following mantra included in Yajurveda:

Yuṇjāanaḥ prathamam manaṣtv vāaya savitāa dhiyāaḥ।

In his Rigvedadi-bhashya-bhumika Swami Dayanand interprets the word 'yujjanah' in the above mantra as "yogam kurvanah san (manushyah)" which means "(men) performing Yog". All the five mantras of Yajurveda mentioned above are discussed in greater detail in Shwetashwatar Upanishad and appear there exactly as in the Vedas. In Vedic texts, we find extensive references to Yog's highest aspect of Pran vidya or the science of vital life energy. In Yajurved, we find reference of five prans- Prana-controlling respiration; Apan-excretary system; Saman-digestive system; Vyan-circulatory system; Udan-reactions and finally ejection of Pran. Although Pran as vital energy includes all these five that have been given different names related to the position, function, and purpose in the body. In Yajurveda we find reference to these at different places individually or collectively. However, Yajurveda describes mainly the first four mentioning Saman only briefly. In Atharvaveda, vital life energy and upward movement and circulation and expiration have been discussed to a great extent in chapter 11. Here, the different basis and actions of Pran from isolation to collectiveness have been discussed in detail.

A statue of Sage Patanjali situated at Patanjali Yogpeeth, Hardwar

The first mantra of this chapter stresses the all-inclusiveness of Pran and says, 'We all bow down to Pran, which controls everything. It is the God to all living beings and contains the entire universe'.[5]

One of the verses of Yajurveda addresses Pran as Rishi or 'sage'.[6] The vital life energy present in the body develops and nourishes the mana (mind) and brain. Here 'sage' or 'Rishi' means one who understands the hidden secrets and foresees the future. The ability to comprehend and interpret the facts and their deeper meaning is termed as Rishi Drishti. The ultimate state of analytical and intellectual faculties is called Rishitava. Without this faculty of the mind and intellect, it is almost impossible to clearly understand the knowledge buried in the scriptures. It is clear therefore that only a highly conscious mind developed through Yog can fully comprehend the contents of Vedic texts and treatises.

Ahirbudhnya Samhita mentions Hiranyagarbha as the originator of Yog. It classifies Yog into two types-external and internal or physical and disciplinary, which includes the Yama-Niyam. In Yagyavalkya Smriti and Mahabharat also Hiranyagarbha is stated as the originator: "Hiranyagarbha yogasya vakta nanyah puratanah", i.e. Hiranyagarbha was first to speak of Yog. In another context in Mahabharata, Hiranyagarbha has been described as omnipresent and powerful.[9] The 121st verse of 10th chapter of Rigveda is known as Hiranyagarbha verse. The Hiranyagarbha as mentioned in Mahabharata is none other than the Brahm of Hiranyagarbha sukta. Ramayana declares Him as the soul of the entire universe. This whole description makes it clear that Vedic tradition accepts Yog as the one propounded by God himself.[10] Some scholars have expressed different opinions with respect to Hiranyagarbha. Some learned men believe that the propounder of Sankhya Philosophy, Kapila is Hiranyagarbha. While some others say that a sage called Hiranyagarbha propounded Yog. The treatise on Hiranyagarbha was very extensive; perhaps because of this Patanjali just took its essence and wrote his treatise on Yog Philosophy. Upanishads contain somewaht advanced form of Yog as propounded by Hiranyagarbha but it is not as ordered and organized as in Yog Sutra. Yet the framework of Yog does exist there. When the highest aspiration of self-realization has been the inspiration behind various Vedic texts, they would not possibly remain indifferent towards the grand conception of Yog. The main objective of Yog is the restraint of mental modifications. In fact, this is the stage of Samadhi of self-realization which is also the main objective of Upanishads. The advice given to Maitreyi in Yagyavalkya-Maitreyi conversation represents the culmination of the desire for self-realization.[11] In the last mantra of Ishopanishad the aspirant for self-realization prays for the removal of golden veil covering the ultimate Truth (self). This veil is nothing but the ignorance that is the main cause of five types of afflcitions as expounded in Yog Sutra and all other afflictions included under the five types of misconception. In Ayurved too, afflictions of the intellect are taken as the root cause of all diseases. Brahmavidya as expounded in important Upanishads like Kena, Chhandhogya, Brihadaranyak, Maiteyani, Koushitaki and Shwetashwatar is no different from Yogvidya. Many Upanishads begin the subject with the sentence Ḅrahmavāadinō vadaṇti। i.e. thus say the teachers of Brahmvidya.

Upanishads clearly mention about Asanas or postures, Pranayam or breath control, belief system, Dhyan and Samadhi of Yog. We also find ample references to cleanliness, contentment, devotion, self-study, non-violence, truth and celibacy in Upanishads.

The Indian philosophical texts have given a lot of emphasis to Yogsadhna. Yog is described with prominence in various texts and treatises of Indian streams of Darshan (philosophy). In terms of subject commonalities, 'Yog Darshan' is an associate of Sankhya Darshan. The latter is considered to be more ancient than Yog Darshan. However, the two are considered to be complimentary to each other despite having many commonalities. Gita proclaims that any person who considers these two Darshans separate from each other must be having intellect that of a child.[12] In Sankhya Darshan, Asana, belief system, Dhyan and other aspects of Yog have been codified as separate sutras and often these are identical word-by-word with sutras as stated in Yog Darshan. In Yog Darshan, descriptions

of asanas, modifications of mind and result of resisting them or blocking them, five types of afflictions, measures and practices for subjugating unfavourable tendencies of mind, detachment, Kriya Yog, Dhyan and Samadhi are similar to what has been stated in Sankhya sutras.[13] The jivatma is pure, conscious, and free by nature but living in close contact with the external world gets attached to it. The cause of this attachment or bondage is lack of discrimination. As long as there in discrimination the attachment remains and with that remain the troubles and miseries, and the life and death cycle continues. The only way to get rid of indiscrimination and attachment is through samadhi when the soul finds its identity with the supreme consciousness, the shedding of the attachment leads to nirvana. This process underscores the similarity between Yog and Sankhya.

This exemplifies the deep similarity with Tara Drishtu Swarupeavasthanam. The Nayaya Shastra has stressed the need for restrained conduct and strict observances in order to achieve the objective of Samadhi or deep meditation. The Vedanta Darshan prescribes many Yogic practices including Dhyan (contemplation) to steady the mind. Besides, ancient texts contain extensive description of Yogic practices. Various episodes of Mahabharata especially in Shanti Parva, Asvamedh Parva and Anushasan Parva contain various important references to Yog. Gita gives some radical definitions and statements pertaining to Yog. The way Gita has used the word 'Yog ' in various contexts, gives a ground breaking broad base to Yog. The definition of Yog and discipline of Yog, its elements like Tapa (devotion), Karma (action), Sawadhaya (self-study) , Dhyan (meditation), concentration, practice, non-attachment, diet, conduct and daily routine have been described in a very interesting and informative manner in Gita and it is almost impossible to find in any other text. Multidimesional aspects of Yog as GyanaYog, KarmYog, BhaktiYog, RajYog have been expounded in great detail in Gita. Puranas are the most controversial among Indian classic scriptures. Many learned men, scholars, reformers and analysts have alleged that Puranas led Indian Dharma and Darshan on the path of degradation. They also contain several references to Yog like Vayu, Shiva, Brahma, Garuda, Vishnu, Agni and Lingam. The 14th Chapter of 'Garuda Purana' mentioning about Dhyan Yog, KarmaYog (Yog of action) as mentioned in Agni Purana, resistance towards passion, observances of Ashtang Yog as mentioned in Vishnu Purana easily draw the attention of seekers. The 10th Chapter of Vayu Purana introduces us to the merits and demerits of different parts of Yog. However it needs to be mentioned that many a times these references have been exaggerated and are inappropriate.

References and Comments

1. *Yog Sadhna Va Yog Chikitsa Rahasya, Swami Ramdevji, pp. 1-11*
2. *Ayam tu paramo dharmo yadyagenatmadarshnam. Yagyavalkya Smriti 1.8*
3. *Yajurveda - 18.2, 6.2, 22.33. 1.2, 7.27, 13.19*
4. *Pranpano chakshu Shrotrakshitischa ya, Vyanodano Vangamanaste va Akutimavahan. Atharvaveda 11.1.4*
5. *Pranpano chakshu Shrotrakshitischa ya, Vyanodano Vangamanaste sharirena ta iyante. Vahi 11.8.26.*
   Pranya Namo yasya Sarvidam Vashe, Yo Bhoota sarvasyeshvaro yasmintsarvam pratishtitam. Atharvaveda 11.4.1
6. *Saptarishaya Pratihita shashire sapta rakshanti sadampramadam. Yajurveda 34.55*
   Almost all the authors have explained the word saptarishaya as seven Prans or vital life energies.
7. *Yagyavalka Smriti 125*
8. *Mahabharata 12.349.65*
9. *Mahabharata 12.342.96*
10. *Hiranyagarbho Jagadantaratma. Adbhut Ramayana 5.6*
11. *Atma Vayare Drashtavya Shrotavyo Mantavyo Nididhyasitavya*
12. *Sankhya Yogo prithak bala pravadanti na manishina. Gita 5.4*
13. *(A) Sthir Sukhmasanam. Yogsutra 2.46 and Sankhya Sutra 3.34*
    (B) Vrittaya panchataya klishtaaklishta. Yogsutra 1.5 and Sankhyasutra 2.33

Chapter 2

DIFFERENT DIMENSIONS OF YOG

Yog and human body compliment each other; Yog perfects the body and the body perfects Yog. The tired, weary body becomes energetic, the person becomes active and gets a new direction with regular practice of Yog. It helps in reaching the stage of deep meditation. Great poet Kalidas referring to physical body in his celebrated work 'Kumar Sambhav' says: Śareeramāadyaṃ khalu ḍharmasāadhanaṃ । ie. verily the body is the primany medium for practicing dharm (religion). In the Indian context, every good and positive deed is about fulfilling one's Dharm. If the body is not healthy, whether one is on the path of spiritual or material fulfillment, nothing can be accomplished. The state of physical well-being shapes and influences other aspects of the personality.

In an untamed and disturbed body, higher aspirations for life do not exist and will never be aroused. The Atharvaveda describes the body in a very respectful manner and qualifies it as Ayodhya[1], Hirnyayi Puram (golden city),[2] Aparajitam (unvanquished)[3] and Amritenavrutam Puram[4] (city covered with nectar). The body is the medium through which we engage with this world or attain salvation. Everyone recognizes the essentiality of the body for enjoying pleasures of life and release from the cycle of life and death is taken as the end of bodily existence. When a seeker fails repeatedly in the path of devotion, he/she gets very frustrated for not being able to have control over sense organs. The seeker punishes the sensory organs, keeps them deprived of nourishment and eventually destroys them. A Vedic mantra cautions us towards this attitude stating that treating the body in this manner is not the solution, but it is moving towards from darkness or ignorance to greater darkness or ignorance. Destroying in any form or cutting off the sensory organs from the body does not bring an end to sorrows but denotes having a basal state of mind. It is a fact not an illusion that we cannot run away from our body or senses. They are not our enemies but friends. They can only be guided with love and understanding not with disrespect.

The sages in Upanishads were deeply hurt to see the immature behaviour of their disciples towards the sensory organs and hence they declared the sensory organs to be full of divine elements and advised the disciples to protect and preserve them. Aitaseya Upanishad describes how different gods found their abode in the human body on its inception; and explained that fire entered the mouth in the form of voice; Sun entered the eyes in the form of vision; the various directions became sound and entered the ears; food, medicine, vegetation entered the skin through pores, the Moon entered the heart in the form of mind, death became Apana (life force) and entered the navel and water entered the sexual organ in the form of semen.[5]

The main objective of describing the constitution of the body with the entry of various Gods into sensory organs was to stop the immature behaviour of disciples who ignored their importance. Every action, which makes the sensory organs weak prematurely, is an act of violence. There is no place for violence in Yog. One who practises Yog, incredibly, is not intolerant towards sensory organs or senses but still can remain attached with the society. A yogic mind is enlightened with the dutifulness, which directs all retrogressive energies towards creativity. Sense of dutifulness is the starting point of self-realization.

Physical Aspects of Yog

Constitution of the Human Body: Anatomical Perspective and Yog Sadhna Perspective

The constitution of the human body is very scientific. Anatomy and science of Yog classify it in

different ways. The former studies the gross aspects, whereas the latter studies the origin of subtle aspects and their functioning. It is necessary to understand the constitution of body before understanding the effect of Yog on it.

At the time of birth the soul resides into three types of body. Yog Sadhna terms it gross, subtle and causal. The gross body is visible, whereas subtle and causal body are invisible. Gross body is the abode of the other two bodies. All the three bodies are closely related to each other. Enjoying luxury, practising Yog and attaining salvation is possible by activating all the three bodies. In order to understand the functioning of the body from the perspective of luxuries and practice of Yog, we can refer to Taiteriya Upanishads where the sages have divided it into five sheaths (koshas). They are namely Annamay Kosh (consisting of the physical limbs), Pranmay Kosh (of vital energy), Manomay Kosh (of mind), Vigyanamaya (of intellect) Kosh and Anandmay (of bliss) Kosh. In these five sections, different stages and various active body parts are described in a very systematic and organised manner. The gross body and its functioning is described in Annamay Kosh, the activities and characteristics of subtle body are described in Pranmay, Manomay and Vigyanmay Kosh and finally causal body and its characteristics are enumerated in Anandmay Kosh.

The two main elements of the gross body, i.e. five sensory organs and five organs of action are included in the Annamay Kosh. The outer skin, bones, fat, skeleton, flesh, bone marrow and all elements get nourishment from food and constitute Annamay Kosh. Before taking birth this body develops from the food as eaten by the mother. Every part of the body for its development is indebted to nourishment obtained from the mother. Our arteries, nerves, lungs, heart, teeth, tongue, brain and its composition - all are included in this section. The size of Annamay Kosh is proportionate to the size of the body. The ant's body has very small Annamay Kosh, whereas an elephant has a bigger Annamay Kosh. All those parts of the body that can be weighed are included in Annamay Kosh.

The most important constitutents of Annamay Kosh are five organs of action, five sensory organs, heart, lungs and brain. Our five sensory organs namely eyes, ears, nose, skin and taste are all situated on the face except skin. We need to remember that the sensory organs are not the depositories but only invisible tools through which the body interacts with the external world. No one can see his/her own eyes, ears, nose (in totality) and even tongue directly. The sensing ability of the eyes, ears and nose is limited both in terms of distance and the intensity of light, sound and smell respectively. There are miniscule parts on the tongue which actually get the taste of a particular thing like bitter, sour, salty etc. It is interesting to note that the things, which can evaporate emit smell and the things, which can be dissolved in water give taste. This is the reason that our tongue is always wet and contains sufficient amount of water. The food that we eat first dissolves in this water and then we get the taste of that particular thing. The five different feelings obtained through sensory organs are tammatras (basic sensations) created by light, sound, smell, taste and touch. The five basic elements (panchabhutas) giving rise to these rudimental elements fire, ether, earth, water and air. Like sensory organs the organs of actions are also five in number. They are hands, feet, mouth, anus and upasth (middle part of the body between stomach and anus).

The heart is an important organ of the physical body (Annamay Kosh). It is the engine, which provides pure blood to the whole body. The blood enters from one side and comes out from the other. The heart beat indicates the circulation of blood in the body. The automatic organ made from involuntary muscles is located between both the lungs in the chest area. The shape and dimensions of the heart in each individual is equal to the size of his or her fist. The heart lies in between two smooth sacks like objects made of two layers, which are known as heartsack. The heart is hollow from inside; it contains a veil of flesh, which divides the heart into two compartments, each having two sub-compartments. The

*Read Yog Rishi Swami Ramdevji's Yog Sadhana Evam Yog Chikitsa Rahasya for more information on this topic.

upper section is called auricle or atrium and the lower is called ventricle. In this way, the heart has four sections, one auricle and one ventricle on both right and left side. The auricle receives the blood and ventricle pushes it out. The pressure exerted on the compartment walls during pumping in of the blood is considerably less than that during pumping out. Surprisingly the walls of the left auricle are three times thicker than those of the right ventricle. Therefore, the left ventricle circulates pure blood in the whole body. The pumping and throwing of blood is accompolished by the constant expansion and contraction of the heart. According to an estimate a healthy person's heart beats 72 times in a minute, whereas it beats 140 times in case of a child. Emotional conditions like sex, anger, fear, happiness and physical exercise increase the rate, whereas fasting, weakness and unhappiness slow down the rate. Annamay Kosh includes the intricate structure of the skull, the spine constituting 26 vertebrae making the vertebral column extending from neck to the tail bone.

Three guiding Principles for good health

It is essential to take care of the physical body with proper nourishment and disciplined life in order to achieve success on the path of Bhog to Yog. The regular practice of Yog makes this body energetic and regulated. Good health is the greatest gift in this world. Many great intellectuals have defined health in different ways but the definition given in the famous Ayurvedic text Sushrut is most appealing. According to this definition, the body - which has all the three doshas i.e. vata, pitta and kapha in equilibrium; the digestive fire is neither too slow nor too fast; the seven Dhatus (gross tissue elements of the body) are in proper ratio - Rasa or essence, Rakta (blood), Mansa (flesh), Medas (fat), Asthi (bones), Majja (bone-marrow) and Sukra (semen); the bladder and bowel functions are normal; mind, soul and all the 10 sensory organs are in a cheerful state - is said to be a healthy body.[6] Sushrut's definition of health evaluates the body health on three different levels. A person cannot be called healthy unless the body is in equilibrium at all the levels – physical, mental and spiritual. If the body is healthy and yet the person suffers from lust, anger and other negative emotions, becomes the victim of bad thoughts and deeds, then the body begins to deteriorate and spiritual progress also slows down. It is clear that the last two stages of health, i.e. mental and spiritual are affected through Yog, whereas Yog clearly contributes to overall physical fitness. Ayurvedic text Charak Samhita explains three main basis of health; they are diet, sleep and celibacy.[7] When Arjun overcome by a sense of fear and attachment for kins, suddenly becomes inquisitive about Yog, Lord Krishna tells him that one who exercises moderation in eating, recreation, effort in work, sleep, and wakefulness becomes an accompolished Yogi and Yog destroys his miseries.

Diet

Among three pillars of perfect health, diet is the most important. Until or unless a proper diet regime is adopted, one cannot think of achieving good health. In fact diet itself is Bheshjaya (medicine). We can keep the diseases at bay by understanding the science of diet and its effects. The Indian sages and seers have classified food very minutely. Almost all the dieticians in the world prescribe a diet keeping in mind the gross body's nutritional needs and preservation requirements. Whereas Chhandyogya Upanishad cautions us that diet determines the state of the mind as well as the body.[9] The effects on mind become a part of our mental and thinking process, and ultimately we perform according to what we decide at the mental level. Surprisingly diet is a determining factor behind our actions and world view. It is clear that diet nourishes our sensory organs, strengthens the vital energy and it also nourishes the attitude of our mind.[10] Indian sages have proclaimed in the context of diet and its affects – the good and bad intentions with which we consume food, the happy or sad environment in which we eat our food and other minor factors play a very significant role in the development of one's personality. Although in biochemistry, it has not been possible so far to document such effects and influences of

diet on human body, diet does have a decisive effect on our thoughts and mind.

Once when the propounder of Ayurved, Sage Charak probed his disciples about health-related issues, one of the disciples Vagabhatt made this remarkable comment: Hithbhuk, Mitbhuk, Ritabhuk, i.e. a person should cosume healthy, balanced and seasonal food in tune with individual nature. Charak recommends that a learned person having control over senses should always eat healthy food in moderate quantity in all seasons. Eating against these principles can cause various serious diseases.[11] We eat food to satisfy three physical needs – first for the formation and development of physical organs, second to replenish the physical degeneration caused by day-to-day work and third to develop immunity, energy and vitality and make it capable for work. However, these guidelines are very conveniently forgotten when we sit down to eat. When we eat making taste as the deciding factor for selecting food, it may not prove beneficial for health. In the context of above said guidelines about food and its consumption we can develop three guiding principles that are; what to eat, how to eat and when to eat.

The food that we eat in the form of fat, protein, sugar, water, and salts is used by the body to manufacture about two thousand different useful compounds. These compounds reach different body organs and parts through blood and give nourishment. We need to select the nutritious items in tune with our nature and bodily needs in order to get the best out of this process. We also need to remember that all these nutritious items should be obtained from natural sources and not from meat. Along with the selection of food we also need to pay attention to how and where we eat. While simple food consumed with a peaceful, happy, tension and stress-free state of mind gives excellent results for physical and mental development; most nutritious food consumed in a fearful, stressful and troubled state of mind can lead to several dangerous diseases. The food quickly fixed and eaten in a hurry is not beneficial for body and mind. We need to remember that the teeth are in the mouth not in the intestine. Those who make the intestine work as teeth do cannot expect to have good health for a long time. Hence every morsel should be properly chewed and then swallowed after it is mixed with saliva and other juices. Such a person lives longer and remains healthy. Another important point is that eating when not hungry or suffering from indigestion is like taking poison.

Sleep

Sleep is the second most important factor for having good health. It is one of the best gifts of God. Not allowing a person to sleep and keeping him awake is the biggest and most severe punishment in the world. Just imagine the consequences if God takes back sleep from mankind, the whole world will turn into a big asylum in a few days. The weary and tired body needs sleep to get back the energy and strength to work. All the living things on this earth go to sleep after day long work. Therefore, our mental and physical health is also dependent on sleep. Every living being in both animal and plant kingdom surrenders to sleep as devised by nature. In fact, our physical and mental health is very much dependent on having a good night's sleep. Early to rise and early to bed has remained the corner stone of Indian life-style. However, widespread industrialization and urbanization have severely impacted upon the daily routine. The individual and the system within which he or she is working need to give due consideration to the fact that sleeping for six to seven hours during any time of the day is not sufficient. We need to sleep at the right time for six to eight hours.

Celibacy

Celibacy is the third pillar for good health. The amount of description made in ancient literature about celibacy, its scope, its basis and importance has not been done in any other subject. The person who follows celibacy with complete austerity develops incredible physical, mental and spiritual abilities. Celibacy essentially means worshipping God and acquiring, knowledge and protecting and conserving virility (semen). Sage Charak has appealed for promoting celibacy as a kind of favour to society; he

declares celibacy to be the greatest virtue that protects the body against diseases, increases vitality, gives happiness to body and mind and makes an humble appeal to propagate it in the world.[12] The author of Shatpath Brahman also says that a celibate is never unhappy.[13] Celibacy is a logical step towards controlling the ongoing process of the loss of physical and mental strength due to daily activities. It is the strong foundation for having a good life. This applies equally both for men and women. Let us forget yogis for a while, even those enjoying pleasures of life should understand that in the absence of a sound body and happy mind, the person cannot even enjoy the luxuries of life. When a person is suffering from fever even delicious sweets taste bitter. In times of depression the auspicious blessings also sound like curses. Those desirous of good and happy life should practise celibacy and adopt a lifestyle commensurate with it. The first two pillars of good health, diet and sleep play an important role in supporting celibacy. A monogamous man and a monogamous woman (except for days of menstrual cycle), is considered to be a celibate. Sex education is not the solution for the problem of HIV/AIDS epidemic that the world is grappling with. Indian value system of practising monogamy can certainly help.

In conclusion one can say that the Almighty has gifted us with this physical body (Annamay Kosh), which is a wonderful work of art, science and efficient organization. However, we are always acting in a way to misuse and destroy this amazing faultless creation by our personal misconduct, social pressures and mental exhaustion. Our measure of accomplishment or success in life is totally flawed. We generally tend to become illogical while dealing with this beautiful body that works like a well-oiled machine. We continuously ignore the directions to be followed to protect it. As a result, life becomes hellish and then only we realize the pain.

Without getting into theoretical aspects, we should try to understand and accept the fact that dietary imbalance, irregular life-style, and undesirable thought processes are at the root of diseases. All the systems and processes in the body are interrelated. If we interfere with or disrupt any process or system, it's sure to have impact on other processes and systems. From the holistic point of view, it is better to treat the body as one unit instead of being constituted of different parts. Dietary imbalance, irregular daily routine, imbalance of vata, pitta and kapha, imbalance of humours of the body and excess or deficiency of digestive fire seriously affect the health of the body. It also affects the functioning of various glands. Various diseases are the result of this irregularity.[14] According to Acharya Vagbhatt, the accumulation of waste products in the body is also the reason for diseases.[15] The faeces and other wastes accumulate in the body due to digestive disorders which are mainly caused by a decrease in digestive fire. As a result food is not properly digested and starts accumulating as faecal matter.

Transformation of Physical Body with Yog

From the very outset, Yog transforms the physical body. Self-discipline, celibacy, cleanliness and austere devotion, posture, and Pranayam have an important role in the transformation of the body. Practising Yog helps in keeping the gross and subtle organs active in its natural state. Needless to say that natural functioning of the body organs is the basis of good health. The health maintained through artificial means cannot be lasting. Consuming medicines especially allopathic not only reduces the sensitivity of physical organs but also eliminates the chances of reinstating the natural processes. It so happens that in the process of curing one disease, a particular medicine causes another. These physical diseases ultimately lead to mental diseases.

Different yogic practices– posture, breath control or Pranayam, austerity, Mudrabandh and Shatkaram – clean or refine different glands, blood, vital energy or Pran and other organs. All the faecal matters, that are the root cause of all disorders and diseases are eliminated from the body. The body, which is maintained with proper diet, sleep and celibacy, does not fall sick. The first two stages of Ashtang

Yog, Yama-Niyama (self-) actually forms the basis for a healthy human being and a healthy society. Yama that includes non-violence, truthfulness, not to steal, not collecting unwanted things give a momentum to the development of a disciplined society. Niyama (observances) – cleanliness, contentment, austerity, self-study and deep devotion towards the Almighty determine individual accomplishment. It should never be thought that restraints like non-violence have no role to play in an individual's progress. Eventually, individual's acceptance will be akin to acceptance by the entire society. Except celibacy, non-violence and other restraints are useful for society whereas observances like cleanliness are largely for the individual. In this context, Sage Patanjali calls Yama having universal significance and thus universal application. That is, a nation inclined towards Yog, should not slacken in following non-violence and other restraints using the excuse of place, time and circumstances. Although cleanliness, devotion, self study and other observances could be in concurrence with the time, circumstances and needs of the nation. The word austerity has a very broad meaning and connotation in the Indian literature.

Sage Patanjali's brief discussion of the practice of Kriya Yog gives great emphasis to self-study, deep devotion towards the Almighty and also to austerity or Tapa. It is evident that Tapa or devotion is about continuous enhancement of physical and mental energies and is not about maltreating the physical body. According to Patanjali, austerity is about dealing with the conflicts of dualities and having more physical energy and discriminating awareness in the mind gives an individual tremendous capacity to deal with such conflicts. The Indian sages have recognized dualities like pain-pleasure, hot-cold, misery-happiness, loss-gain, respect-insult etc. as conflicts going on at physical and mental levels. The ability to deal with conflicts eventually depends on the amount of patience one has. Patience is the ultimate virtue considered to be the core quality of family, social, political, religious and spiritual life. Gita gives a much broader perspective to austerity. It classifies Yama-Niyam (integral elements of Tapa or devotion) as of physical, verbal and mental in nature. The luxurious life-style full of pretences depreciates the natural strengths rapidly. The human being who has become used to a comfortable life-style cannot imagine a life without the luxuries. He feels handicapped in the absence of these comforts despite having all the organs in order. Due to such thinking, the body becomes a bundle of diseases. Austerity is a call for abandoning the sensuous life distanced from nature.

Asana (posture) is an important part of Yog to keep the body in good shape. Sage Patanjali defines it in a very simple manner and says that sitting comfortably and straight is Asana. Different writers have different opinions about posture. Out of these the most interesting is from the author of 'Dhyanbindupanishad'. According to him the types of Asana are as many as there are number of living species.[16] We need to nourish the nerves and muscles in order to keep the body healthy for a long time. Asana and exercise give strength. Exercise plays a very important role in providing nutritional elements to different organs and parts from the very food that we eat. In the absence of physical exercise the body does not develop in a balanced manner. Asana and light exercise also strengthen the respiratory system. Many types of diseases and disorders are being treated successfully through Yog Sadhna. Asanas are very effective in curing the diseases related to spine, neck, stomach and knees in a very simple and effective manner.

Pran (Vital life force) and its Role

The vital life force (Pran) and mind (Mana) are the primary movers for all activities of the physical body. Vital life force has the major responsibility to keep the physical body active round the clock. Development-deterioration, protection and nutrition for the body from birth to death are all dependent on it. The sage in Vrihadranyak Upanishad declares the Pran being most important over voice, eyes, ears, intelligence and virility. All these organs failed when gods suffered defeat at the hands of demons;

Pran came to their rescue saving their glory. When the demons saw this they charged ahead to destroy Pran. The demons collided with the selfless Pran and broke into pieces. All the gods and goddesses won coming under the protection of Pran. The person who recognizes the value of Pran and makes it the very basis of life certainly overcomes all obtacles.[17] The sage of Chhandyogya Upanishad echoes the same view. Practically speaking a person can live without all other sensory organs but life is impossible in the absence of Pran. The mind and sensory organs function only because of Pran. The strength of five Pran raises self-confidence to its highest level and strengthens the immune system. The vital energy is the basis of disease-fighting capacity and life. Pran makes the whole body energetic and healthy besides the glands, heart, lungs, brain and spine. Controlling (Sadhna) of vital life force is at the base of all successes and accomplishments in life; it plays an important role in ensuring physical well-being, mental strength and concentration of mind. Controlling the vital life force automatically controls the mind and sensory organs. The process of controlling the Pran or vital life force is known as Pranayam in Yog. While the physical or gross body is constituted with food, Pran has been separately recognized as a separate section (Pranmay Kosh) constituted with vital energy or essence of life. As a matter of fact, vital life force and mind (mana) work in synchronicity and are combined with the gross body. It is only the Ananmay Kosh or gross body which develops and grows in size. Pran and mind are not physical entities. They just reside in the gross body and thus their development is linked with it.

We need to understand that there is only one Pran, which sustains the gross body but based on the different physical processes and actions, Pran has been given different names. On this very basis Pran has been classified into 10 types. Basically it has five main divisions and five sub-divisions. The main divisions are Pran (controlling respiraton), Apana (excretory systems), Samana (digestive systems), Vyana (circulatory system) and Udana (reactions and final ejection of Pran). In the sub divisions we have Naga, Kurma, Krukal, Dhananjay and Devdutt. It needs to be specially mentioned that the Vedic literature contains many references to the five main types of Pran but Kurma and other secondary vital energies did not get much importance. Pran resides in the upper part of the body. It drives our sensory organs and also activates the lungs, heart, food pipe and respiratory system. The continuous process of inhaling and exhaling is actually Pran. The Apana or air that moves upwards resides in the rectum area. It plays the role of a cleaner and controls the ejection of faeces and polluted air.

Various processes going on from heart to navel are performed through Samana. It resides in the navel region and controls all the functions related to liver, intestines, spleen, pancreas and other digestive organs. It supplies the juices made from food to different parts of the body. Vyana (circulation) is spread all over the body including the sensory organs. It sends the sensations from all the systems to mind and from there the messages are transmitted to the sensory organs and organs of action. It is circulated all over the body and gives energy and activates the muscles, glands, nerves etc. Udana or air that moves upward remains active from throat to head. It gives energy and dynamism to organs present in the upper body and initiates the ascent of the mind from lower to higher levels. At the time of death it is responsible for the soul's exit from the body and its passage through other worlds (lokas) or another life. Small processes like sneezing, feeling sleepy, thirst, hunger, feeling satisfied, belching, hiccups and swelling are controlled by sub-Pran like Naga, Kurmadi etc.[18] As long as the natural processes continue properly the gross body remains energetic and the mental activities are driven by hope and enthusiasm. However, with bad conduct, bad food habits and bad thoughts the Pran becomes contaminated and agitated and normal functions of the body like digestion of food, formation of blood, excretion etc. are disrupted. The process of purification of Pranas is called Pranayam. Pranayam removes all the physical and mental diseases and makes life easy, simple and joyful. Pranayam is like a magic wand, which rejuvenates, activates and energizes the inactive body. Pranayam is about igniting the will to live; it is the greatest medicine of all medicines. The main objective of Pranayam is optimum

utilization of vital energy. The better management of Pran both at physical and mental levels shall lead to having better success at achieving one's goals.
Pran controls and initiates different body processes because it pervades the body therefore it is necessary to understand its constitution in order to understand the effect of Pranayam for the purpose of nourishing the Pran. Even if we do not understand the entire constitution, one should at least be familiar with the working of the lung and its parts, since Pran and Pranayam are directly related to it. Our body has two lungs, one on each side of the chest. The left is slightly wider and heavier than the right lung. The air reaches the throat through the nostrils and then goes into the left and right lungs through the two branches of the throat at its lower end. These tubular branches have sensors in the form of tiny and fine hair that are so senstitive that they detect fine particles of dust and other contaminants in the breath and prevent them from entering the lungs by inducing cough and sneezing. This natural process protects the lungs from dust and food particles. The constitution of lungs plays an important role in the process of blood circulation. The lungs consist of innumerable minute air pouches and blood cells. The walls of both the lungs are so thin that only gas can pass through them. The blood flowing within these walls takes oxygen from the air pouches and gives carbon dioxide to outside air by exhaling. In this way the blood flowing through the lungs gets purified with continuous flow of oxygen. When oxygen enters in the blood it becomes dark red in colour and is known as pure blood, whereas it turns blue and is impure when it mixes with carbon dioxide.

Lungs keep our breathing cycle going. When we inhale the chest muscles expand along with air pouches and this fills them with pure air. When the air is exhaled these pouches and lungs contract along with the chest muscles. The most important point to note in this process, is that during exhaling entire air present in the lungs is not removed and sufficient amount of air always remains. As we live a fast-paced life, process of respiration becomes fast and shallow as a result the air left over in the lungs keeps on increasing. This residual air remains inactive, i.e. does not become part of respiratory cycle giving rise to many diseases. Pranayam, takes care of this problem. While practicing Pranayam we take a long and deep breath and more amount of air goes into the lungs. Generally when we inhale deeply we also exhale deeply.

Why We Need Pranayam ?

According to an estimate our lungs take in 180 - 200 cubic inches. When we inhale we take in 30 cubic inches air and exhale the same amount. This is clear that around 150 cubic inches remains in the lungs all the time. If we take a deep long breath then we can inhale and exhale upto 100 cubic inches of air. With Pranayam we can make major part of the air present in the lungs active in the breathing cycle. If the residual air in the lungs gets purified, the food is digested properly, the body organs become strong, and the body as a whole in cleaned. Whatever food we eat comes in contact with oxygen that is inhaled in the process of respiration. The oxidation process yields several important compounds that are useful for the body. The carbon present in the food becomes carbon dioxide. It mixes with nitrogen, and other elements present in the food and is thrown out when we exhale. Phosphorous present in the food comes in contact with oxygen and becomes phosphate, which builds bones in our body.

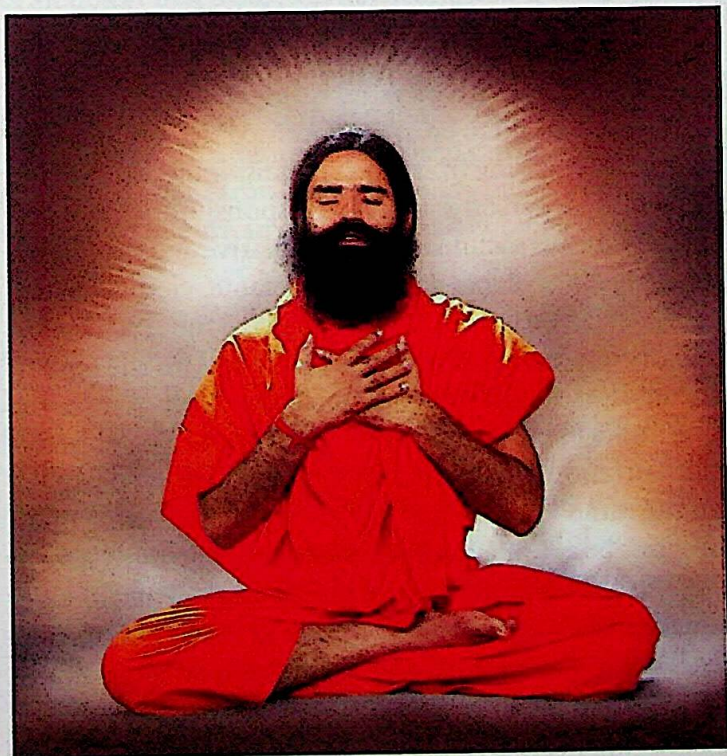
Here it needs to be mentioned that short, incomplete and shallow respiration is generally fast and the person with fast rate of breathing does not live long. The longer (deeper the breath) the breathing cycle and slower the rate of breathing, the longer is the life. This is the secret behind the long life of tortoise, which lives up to 200 years or even more. It takes three to five breaths in a minute. Pigeon, pigs and other animals take 34-37 breaths per minute and live for 10-12 years. Humans take 15 breaths in a minute and by practising Pranayam they can increase the life span. Controlling the breath gives the ability to control the sensory organs, leads to intellectual and spiritual attainment. History is full of

references about glorious stories of many practioners of Pranayam. Pranayam for individual practice should be selected in accordance with the objective one could be striving for. Sage Patanjali has specified Pranayam that is useful mainly for people with spiritual aspirations. Other texts and classics describe Pranayam that can strengthen the body and cure diseases.

Mental Aspects of Yog

The mind is like a mirror, which reflects the essential nature of the individual. It is the mind that creates peace in war and war in peace, harmony in disharmony and vice-versa. Mind is the biggest problem and also the solution to all problem. Psychology was developed as a separate branch of knowledge only to study mind. But do we still know what is mind? The final and universally acceptable answer is yet to emerge. The Indian sages designated physical and vital energy as Annamay Kosh and Pranmay Kosh respectively and the activities of mind as Manomay Kosh. Mind (mana) is the interface between individual's internal and external worlds. It is also the link between the gross and subtle bodies. It is nonphysical and, hence does not have shape and size. We can call it a window in the time dimension for the to and fro passage of knowledge.

The mind analyzes all the external information sent by the sensory organs; it then integrates the various impressions of the intellect and the soul and sends them out. It controls the both Annamay and Pranmay koshs and is the soul of the latter.[19] Development is its nature. It is one of the four aspects of the inner world; the other three are intellect, consciousness and ego (Buddhi, Chitta, Ahankar). If we go deeper into the understanding of its nature we realize that actually the other three are only different aspects of mind and are given different names according to the different functions they perform.

The functions of innerself have been classified very minutely. On the inner self, along with Manomay Kosh, also dependent is Vigyanmay Kosh. The main basis for its conceptualization is the element of intelligence; and can be thought of as the enlightened area of the mind. When dealing with confusions about whether to do something or not, it is the intelligence which becomes active. The mind brings forth some logic and counter logic in this confused state creating a situation, which helps us in taking a decision. The mental processes (mana) take us towards forming various relations, at the same time intellectual processes help us in coming out of those situations. The intelligence makes a right or wrong decision solely depending on the level of mental development and ego. Ego full of passion does not let the highest level of consciousness express itself. The lower level of consciousness and ego obstructs the decision-making capacity of mind. This process of struggle between resolutions and alternatives is very difficult to understand but technically it is very simple and natural. Budhi, Chitta and Ahankar are various dimensions of the mind. Sage Patanjali uses the word Chitta for Mana

Swami Ramdevji practicing Pranayam

as well. Swami Atmanand Saraswati has classified the constitution, composition, functioning of different elements of mind very minutely in his book, Shivasankalp and Vedic Psychology. According to him the mind works at five levels namely divine, Yaksha or demi-god, wisdom, consciousness and equanimity. The equanimity has been further classified as pertaining to soul, universe and subjugating the mind. The divine mind compiles all the information with the help of divine sensory organs and sends it across different parts of body. The mind in the form of demi-god supervises the organs of actions. This mind keeps the movement of the organs of action and decides whether the internal orders have to be followed or not. The mind makes a logical analysis of the information received through wisdom and takes a decision. The supervisor of organs of actions introduces the mind in the form of demi-god to take decisions to be followed. The mind element active at this moment is element of intelligence. The conscious mind keeps an account of the influence of actions and experiences values. The fifth mind, i.e. equanimity works on three different levels and is the centre of knowledge free of confusion, for developing a world view and of committment for divine personal conduct.

What is mind? It is difficult to know it completely but we can have a good idea about what it does and how, from the investigations carried out by the sages. Sage Gautam gives an interesting information in this regard; he says mind does not generate two types of knowledge or experiences at the same time.[20] In other words mind does not grasp the smell or taste of an object at the same time when it is grasping its form. But it all takes place in a fraction of a second and we do not realize the sequential nature of the whole process.

The complete engagement of the mind with the well-being and prosperity of an individual depends on its health. An unhealthy mind is the biggest hindrance in the path of development, peace and happiness. Sage Patanjali made an in-depth analysis of different afflictions troubling the mind from time to time in the form of depression, disappointment, worry, illusion, fear etc. This study of the territory, modifications, distractions, and inside of the mind, and also of the five affictions are indeed pioneering.

According to the science of Yog our mind can be in five different states-distracted, confused, puzzled, concentrated, and controlled. When we are worried, angry and sad our mind is lost somewhere or totally insensitive. In this state the passion (rajogun) is predominant and the mind is unsteady and directed outward. It is engrossed in meaningless activities. With physical or mental shock or some serious disease, when one is semi-unconscious the mind is said to be in the confused state. In this state the mind is generally possessed by love-hate tendencies resulting from one's conditioning as a result of ignorance or viciousness (tamogun) dominating it. The person forgets his responsibilities and gets angry at every small thing and therefore the mind is always inclined towards negative and prohibited actions. The man who only partially controls the feelings of loss-gain, fame-defame, victory-defeat, happiness-misery, birth-death etc is said to be in the puzzled state of mind. When the mind is focussed exclusively on just one subject, it is in the state of concentration; when it is directed on the path of inhibition of all modifications and towards meditation, it is in the controlled state. Out of these the first three are not useful for the practice of Yog. Although; the possibility of attaining the Yog objective start emerging in the third state, the states of concentration and control are appropriate for Yog. In the state of concentration the person tries to keep the mind fixed on just one thing by meditating on it; with continued effort and desire for upward progress he automatically goes into the controlled state of the mind. This is the highest level of the mind; it is the ultimate stage of purity and self-awakening. The person then reaches the stage of deep meditation and experiences happiness or Ananda. When he remains in this stage for some time he experiences different levels of deep meditation or Samadhi and ultimately attains salvation.

Sage Patanjali has a unique insight in the modes of functioning of the mind (chittavrittis) along with the different states of mind. He has classified these into five types direct knowledge, indirect knowledge,

sleep, fancy and memory. According to him these modes are painful or not painful. If we rake an extended view of all our mental and worldly activities, we will be surprised to know that there is no activity that does not fit auto these five types. The constant shuffling of these chittavrittis make the person restive. They get involved with sense objects, turn into lustful desires and transform virtue into vice. However, it they are calmly channeled to flow with the innate feelings, the result may be positive. With this channeling of chittavrittis, which is the onset of the concentration state, the disturbance and excitement in the surroundings do not push the mind towards anxiety and hopelessness and allow it to protest.

To quote Dr. Radhakrishnan, 'we cannot change the course of events in the world and the turmoil in the society as we wish but we can certainly develop enough will-power to remain undaunted by them. All our physical and mental activities are performed through these chittavrittis. It is essential therefore that they are based on truth, self-awakened, and controlled. The fulfilment of the first two conditions is the most auspicious sign for the individual's progress. Infact the two conditions go together. For Patanjali these are very important. This is also the purpose of putting right knowledge, wrong knowledge and fancy in the first three places in the types of Chittavrittis. These three stress the truthful and unquestionable nature of knowledge. Right knowledge reflects truth. It has at least three supporting elements - direct cognition, inference, and testimony (word). These have been investigated in detail in Indian philosophy especially in Gautam's 'Nyaya Darshan'. Generally the knowledge obtained from sensory organs comes under direct cognition, the knowledge obtained on the basis of indirect evidence is called inference, and the knowledge based on words of others or from authentic sources is called testimony. However, an inference based on partial or inexact ideas about the form and structure of an object is wrong. Patanjali calls it wrong knowledge. Therefore it is extremely important that right knowledge be used without any doubts or illusion about it.

Right knowledge and wrong knowledge are both related to an object, whereas fancy, the third vritti has nothing to do with the existence of any real object. When the mind imagines the form and attributes of an object based only on its description it is merely fancy.

The three chittavrittis discussed above pertain to the waking state of the person, the other two occur during sleep, which itself has two states - dream and deep sleep. The mind is extremely calm and peaceful during deep sleep, but in the dream state it is disturbed due to constant shuffling of unfulfilled wishes and lustful desires. Thus sleep can be beneficial or detrimental depending on whether it is deep or plagued by dreams. These are many unanswered questions about dream and its contents; all one can say is that they are an imaginary and entangled visual display of our unfulfilled and repressed desires from the past.

The fifth vritti designated as memory by Patanjali, includes the function of mind keeping a record of events and experiences already happened in life. This condition of mind is a live document of our past. Thousand of pieces of information stored in the mind prop up consciously or subconsciously for one's benefit or detriment. This can create positive inspirations leading one to the path of non-violence or instigate negative tendencies like an attitude of revenge. The memories related to good and firm resolutions, become inspirations, while those related to negative tendencies create turmoil in life.

According to Patanjali these vrittis are painful as well as not-painful; one can determine this only by watching them carefully. To those who wish to be happy and prosperous he makes a fervent appeal to control the course of these modes of beenctioning of the mind. The perceptor has also advised the Yog practitioner to be wary of distracting elements that may obstruct the task of restraining these vrittis. These are nine such negative elements: disease, dullness, doubt, carelessness, Laziness, hankering after objects, delusion, not finding firm footing, and unsteadiness that cause distractions. Besides, there are also four types of secondary elements namely unhappiness, wickedness, egotism and respiration.

Investigating the elements that affect the mind's function, Patanjali has provided another important description of five afflictions (kleshas) that distract the mind causing diseases. They are ignorance, egotism (I-am-ness), attraction, repulsion, and fear of death. They obstruct the process of steadying the mind making it dull and the life sinful. In this context there is an important point made in Yog classics that the first affliction, i.e. ignorance is the root cause of all the other four and has been called their ground. They all contain the seed of ignorance and may be thought of as its branches and twigs. It is at the root of all unhappiness, tensions, anger, evil intentions, bad behaviour and meanness. Indian philosophers believe that ignorance is the main reason for attachment and thus an obstacle in the path of nirvana. It introduces the element of unreality in our innate nature. Egotism (I-am-ness) is the dark (tamasik) tendency that begets the low-level ego. An ardent desire for fame, anger and vengeance when it is not fulfilled, all result from egotism. An intense desire for objects of pleasure is attraction (rag). Greed and infatuation also come under raga; a strong presence of this element creates attachment with external world. Non-attachment is one of the hallmarks of revered ascetics who give up the sensuous pleasure of worldly things and go on the spiritual journey. Repulsion is the fourth affliction and is actually the negative side of attraction. Clinging to life or fear of death is the fifth and the last affliction that is responsible for all apprehensions and fears. The creation of fearless societies with fearless people has been the dream of all famous social reformers of the world. All atrocities and exploitation are carried out only by creating fear. A Vedic prayer asks for all-round freedom from fear of not only the natural events occurring in the earth and space but also from friends, enemies, known, unknown, visible-invisible, day-night, etc. All the hopes be our friends[22]. Western philosophy has done a lot of research on phobia. Fear feeds on itself. The more a person thinks about a thing with fear, the more fearful it becomes for example towards exams, height etc. The person becomes over protective in trying to feel secure. He wakes up in the night and checks whether the doors and windows are properly locked whether the night watchman is patrolling. He wakes up at hearing the slightest noise and feels as if somebody is attacking him. Patanjali sees this as an extreme form of the fear of death. Actually the root cause of all fears is the fear of death.

Sage Vyas advises us to burn the seed of all afflictions in the flame of discrimination, which he calls flame of meditation. Just as a seed burnt in fire cannot germinate the afflictions burnt this way will not give rise to unhappiness and other negative thoughts. He also advises that the afflictions should be nipped in the bud if they grow and get entrenched as part of one's nature and habits it becomes very difficult to eliminate them. Yog Darshan describes the different levels of these afflictions created by ignorance. The chain of mental disorders like insanity, depression, phobia, etc. are simply a flow of the modifications of the mind (manovrittis). Modern life style and irregular daily routine keep this chain going. The modern social structure in the world and the work pressure created by organizational systems have made the problems even more complicated.

The modifications keep on changing due to social, economic, political, cultural and religious backgrounds but their basic nature does not change. Their inhibition is the only solution. The process of inhibition of the vrittis begins with their transformation which involves directing them away from the sensual worldly things towards the Supreme consciousness. In Bhagavad Gita, Lord Krishna says that constantly thinking of sense objects ultimately leads to total destruction. The thoughts create attachment to the objects, which in turns creates lust for them; the lust generates anger that creates delusion. The delusion causes entanglement of memory, resulting in the loss of intellect, which brings total destruction. This chain which starts when the modifications are not restrained, tells the pathetic tale of the ruin of the person. Therefore it is essential that they are transformed and inhibited. An agitated individual or society cannot have happiness and bliss. The sage of Kathopanishad declares that a person, who is involved in sins, has unsteady mind and no control over sensory organs, cannot attain self-realization even if he is knowledgeable about it by reading books. Thus we see that the restraint of chittavrittis is

a necessary condition for Yog practice. This is the point, at which the Yog practitioner goes from external into internal Yog. However it is not easy. Forget an ordinary person even Arjuna had expressed his inhability to control mind saying that it is like trying to control wind when Lord Krishna had described to him the importance of mind control in Yog practice. Arjun's problem was related not so much to minds restlessness as to the firmness and strength of its vrittis. Firm and strong vrittis present formidable challenges to the task restraining them.

Often manovrittis make physical and mental needs habitual lust. When a person's basic needs are satisfied he gets hungry for name and fame. In its extreme form it creates dangerous apprehensions. The mental dissatisfaction in its worst forms provokes inhuman acts. When the desires arise under the golden veil of ambitions they make the person totally egocentric. Even development and welfare activities that are ego-driven, are detrimental to the person. The ego-driven individual or society is always reactionary and can never be civilized and peaceful. It loses compassion, magnanimity, productivity, and creativity. The person becomes a machine, the society is nothing but a crowd, the voice appears to be simply noise, conversations become arguments, and groups become rival factions. This process keeps growing. We realize the danger only when religions adopt violence. Truly religious people become silent spectators and shrines become abodes of miscreants. If the world wants peace this trend must be stopped. Yog is an invitation to do just that. This is not easy but we cannot give up in the face of difficulties and complexities, We take encouragement from the words of Kalidas: who can stop a resolute mind moving towards its objective or revert the flow of water down a steep slope?[27]. All it needs is to take a bold decision and follow it through.

Yog classics have given a very scientific explanation of the restraint of chittavrittis or the modifications of the mind. The practice of the external aspects of Yog makes the mind more inquisitive and interested in Yog system. With observances like purities the practitioner refines personal feelings, while with vows of restraint like nonviolence he develops social awareness. When the practice of yamas fills the mind with feelings of universal welfare its ill-feelings become progressively weaker. Yog science has contributed the most in developing the methods of controlling and strengthening the mind. Sage Patanjali advises constant practice and non-attachment for attaining concentration of the mind. Continuous attempt to stabilize chittavrittis is practice and non-attachment is disinterest in worldly things and beings free of stong desires.

In Gita when Arjun said that it was almost impossible to control the mind Lord Krishna instructed him to take to this practice and non-attachment. Practice will be beneficial only when it is done for a long time with unshakable faith and determination. If this rule is violated, practice is not as beneficial. To be proficient even in worldly skills continuous and determined practice is needed. Therefore, we can easily see how serious and careful one has to be in a sensitive task like restraining of the mind. Non-attachment cannot be demonstrated; it is strictly an inner sentiment. Total non-attachment comes only when the mind is totally free of desires both obvious and acquired from tradition. As soon as a person realizes that his real self is the mind (and consciousness) and not his name and form, a strong sense of non-attachment emerges. The person completely immersed in worldly affairs identifies himself with the body due to ignorance but the discriminating intellect emerging with non-attachment removes his ignorance and illusion.

We have already discussed the obstacles coming in the way of inhibiting the chittavrittis. Sage Patanjali has not said the normal worldly life should be abandoned to take the path of Yog. In fact Yog classics mention four attributes friendliness, compassion, pleasantness, and indifference as helpful in Yog practice. Having these positive feelings with the people in our normal life is an important factor for inhibiting chittavrittis. These attributes make life easy in this world full of the pairs of opposites. Friendship with happy people, being empathetic and kind towards the sick, pleasantness with virtuous

and indifference with the ill minded and reactionaries keep one undaunted on the Yog path.

Practice of Yog destroys all passions and strengthens the mind It makes one incredibly resolute and as a result, life becomes balanced and happy. The rules laid down by modern psychology for developing a balanced personality are very shallow compared to those of Yog. The capacity for firm resoluteness generated by Yog develops extraordinary qualities in a person. In the tumultuous present day life to keep the mind calm and steady is a big challenge for the common man. Yog having a clear understanding of the afflictions of mind provides a scientific system for facing this challenge.

The stress created by modern life style, especially in metropolitan cities, due to progressively weakening social structure, increasing desire for more amenities, fading hopes, disappointment and frustration etc. is turning into an epidemic. Restlessness, anger, anxiety, depression, stress, lack of concentration, non-productivity, loss of memory, irritability and insomnia, all result from stress. Stress leads to high blood pressure and other diseases.

Centuries ago in the classic, 'Rajtarangini' Kalhan had pointed out that pieces of clouds in the sky keep changing shape and appear as lion, tiger, elephant, demon, snake etc. In the same way constantly changing agitation in the mind create different disorders that create stress. Stress shows in different types of body language. It is not difficult to recognize the signs of stress by watching a persons countenance and change in the way of general behaviour.

Specialists all over the world are recommending meditation for getting rid of stress. The Western psychiatrists are widely using Yog. In guided relaxation the patient under stress is asked to lie down in Shavasana and control his breath and mind as directed. Although this is an improvised form of meditation, it is very beneficial. In concentration and meditation Yog has given an established routine for making the mind lustrous, vigorous, and energetic. To concentrate the mind at a single point in or outside the body, practicing austerity, celibacy, and Pranayam is concentration. Meditation is keeping the mind intently fixed at the point of concentration in the body. Thus concentration and meditation are two aspects of the same process although Patanjali uses it only in one definite sense; for him it is a means of self-realization. However, if we take meditation to include the act of elevating even the general conduct to its highest level, he does not have any problem with it.

Yog mentions different methods of meditation and gives the freedom to select any one. The person selects the method of meditation according to his or her interest. Meditation and interest are closely related to each other. By selecting something of real interest as object of meditation it is easy to fix attention on it. With the regular practice of meditation the person develops the ability to take the mind from one thing to another almost instantly. At the slightest indication of stress he makes his attention unwavering. He is able to check immediately anxieties that may obstruct relaxation or sleep. He is able to control easily the surge of feelings related to victory-defeat, loss-gain, respect-insult. Only meditation can give a person enduring patience.

Spiritual Aspects of Yog

According to saint Patanjali Yog has three main objectives:

- Removing all afflictions of the body.
- Attaining the stage of samadhi (trance) through inhibition of chittavrittis.
- Attaining salvation through self-realization.

The Yog practitioner is able to meet the first objective by devoting his attention to Annamay and Pranamay koshas (physical and vital energy sheaths), while he accomplishes the inhibition of chittavrittis by devoting attention to pranamay, manomay (mind), and vigyanmay (intellect) koshas (sheaths). Intellect is the main element in vigyanmaya kosh. As mentioned earlier intellect is the decision making

faculty of the mind and thus it pervades the mind sheath as well. All actions are initiated by the intellect. The sharpness or invincibility of the intellect comes from concentrating on the intellect sheath.

The initital stage of refinement of the intellect gives success in worldly affairs, the middle stage helps in the inhibition of chittavrittis, the next two higher stages help in perfecting concentration and meditation respectively, and the highest stage appears as samadhi (trance). In Gita Shri Krishna had described this stage of the intellect to Arjun as steady wisdom. Upanishads have called the knowledge obtained at this stage of the intellect paravidya or Brahmavidya (knowledge of the ultimate truth). The purity and bliss of the mind obtained with this practice easily removes afflictions like ignorance and others. With the removal of the obstructions in the form of these afflictions and inhibition of chittavrittis the practitioner proceeds on the meditation path without any hindrance and goes into the stage of samdhi (trance). At this stage the mind transcends space and time but even at this stage the refinement of the intellect does not stop. The form of refined intellect entering the first stage of samadhi has been called ritambhara pragya or truth-bearing intellect. In samadhi only the object of meditation exists, the awareness of both the meditator and meditation vanishes.

It is important to note that entering into samadhi the object of meditation is the very source of bliss. The person in samadhi has reached the periphery of Anandamay kosh (bliss sheath). Even the sages of Upanishads have reached God only in the form of bliss. The level of bliss keeps changing with the stage of samadhi and the person gets increasingly better knowledge of the Ultimate truth, i.e. God.

Sage Patanjali has defined two main stages of samadhi sampragyat (with pragya or higher consciousness) and asampragyat (without pragya) each having many substages. All these divisions and subdivisions represent different levels of samadhi. One should remember that pragya (higher consciousness) arises from samadhi. When the person attains ritambhara pragya resulting from nirvitark (without reasoning) substage of sampragyat samadhi, he no longer needs other means of gaining knowledge. On reaching the nirvveej samadhi, which is the highest substage of asampragyat samadhi, even ritambhara pragya and the impressions created by it are not needed. In this stage of deep meditation all the impressions, past or present become like burnt seeds and the path of nirvana opens up. This is the highest stage of samadhi. The self (soul) sees itself in its real and purest form. And this is what is called liberation or nirvana. All troubles and miseries end here, nothing more remains to be done in life. It is everlasting good fortune, culminating success of spiritual life, and the ultimate fruit of Yog practice.

The tendency of looking at life by dividing the life into physical and spiritual categories shatters the indivisible life stream. Life does not flow as two streams. Hence there cannot be two mutually opposite standards of lifestyles. Infact, basically there is a feeling of accepting two opposite life styles in the tendency of looking at life by dividing life. At various critical stages in the vast flow of life, many small streams merge together in the form of different conditions. These small streams which come from the political, social and from the family and merge together in the mainstream affect the mainstream a number of times. The practice of Yog nullifies its effect. But the person who stays away from Yog can not protect himself from the effects of these sub-streams of life. From here begins the ill-luck. Spirituality does not develop just like that. It compulsorily demands an ethical life full of penance. Practice of Yog itself is an ethical life style full of penance.

The philosophy of constituents of Yog does not consider this life as the first or the last life. It is not unexpected. This life neither begins at birth nor does it ends at death. This is merely a periodical expression of the immortal life stream. Present life is the result of the past life, and is also a proposal for the future life. This life is like a farm from where we are reaping the crops of the seeds sown earlier, and the seeds for the crops to be reaped in future can also be sown. This means that human beings have all the freedom to devise and decide their future life. The treatise of Yog describe these

as the deeds and embellishment. The Indian prospect describes duty, wealth, desire and salvation as the quadrangle of the objects of man's creation and existence. This is a continuous stream of life. From physical to spiritual all the values are meant for conservation of life. In the quadrangle of the objects of man's creation and existence, if the wealth and desire are the social and family values, then duty and salvation are spiritual values. To keep the urge for wealth and desire under control with the help of duty and salvation, means that for social and family values, spiritual values cannot be ignored. There is a discipline and dominance of spirituality to protect the society from deformation. The treatise of Yog gives inspiration to achieve the social objectives by means of universal spiritual tendency such as restraint of passions through non-violence, truth, celibacy and renunciation. Being social by means of Yog is a spiritual part of life.

References and Comments

1. *Aṣṭaçhakṛāa navaḍwrāa dēvāanāaṃ purōyōḍhyāa,*
   Taṣyāaṃ hiraṇyaḥ koṣaḥ ṣwaṛgō ḥyotiṣāavritaḥ। — Atharvaveda 1०.2.31
2. *Prabḥrāajāanāaṃ hariṇēeṃ yaśasāa Saṃparēeṿratāaṃ ।*
   puraṃ hiraṇyamayēeṃ ḅraḥmāa vivēśāaparāajitāaṃ । — Atharvaveda 1०.2.33
3. *Ibid*
4. *Yō vaī taaṃ ḅraḥmanō Vēdāaṃritēnāaṿritāaṃ puraṃ ।*
   Taṣmāa ḅraḥma ça ḅrāaḥmāaṣcha çhakṣuḥ prāaṇaṃ prajāaṃ daduḥ ॥ — Atharvaveda 1०.2.29
5. *Agniṛvāagḅhōoṭwāa mukhaṃ prāaviśaḍ, vāayuḥ prāaṇō ḅhōoṭwāa nāasikē prāaviśaḍ,*
   Āadityaṣçhakṣuṛbhōoṭwāaskṣinēe prāaviśaḍ,
   diśaḥ ṣrōṭraṃ ḅhōoṭwāa kaṛnaū prāaviśaḍ,
   Aṇnō-ṣḍhivanaṣpata yō tōmāani ḅhōoṭwa ṭwaçhaṃ prāaviśaṇṣçhaṇḍramāa manō bhōotwāa ṇriḍyaṃ prāaviśaṭ mṛiṭyuṛapāanō bhōotwāa nāabhim prāaviśaṭ, āapōrāto bhōoṭwāa śiṣnaṃ prāaviśaṇ । — (Ait. upa. 1.2.4)
6. *Samadōṣaḥ samagniṣça samadhāatu malakṛiyaḥ ।*
   prasaṇnāaṭmēṇḍriyamanāaḥ ṣwaṣtha iṭyabhidhēeyatē ॥ — Sushrut -Sanhita sutra
7. *Trayōpaṣṭaṃbhāa āahāaraniḍrāa ḅraḥmaçaṛyamati ॥* — Charak
8. *Yukṭāahāaravihāaraṣya yukṭaçē ṣṭaṣya kaṛmasu ।*
   Yukṭaṣwa prāavabōdhaṣya yōgō bhavati dukḥahāa ॥ — Gita 6.17
9. *Aṃamaṣitaṃ ṭrēdhāa vidhēeyaṅtē taṣya yaḥ ṣthaviṣṭhō dhāatuḥ taṭpurēeṣaṃ bhavati yō maḍhyaṣṭaṇmāaṇsaṃ yō 5nitaḥ taṇmanaḥ ।*
10. *Aāhāara śudhāu saṭwaśuḍhiḥ ṣaṭwaśuḍhaū ḍhruvāa ṣṃritiḥ ।*
    Ṣṃritiṛlabḍhē saṛva graṇthināaṃ vipramōkṣaḥ ॥ — Chandyogyopanishad
11. *Hitāaśēe ṣyāaṇmitāaśēe ṣyāaṭ kāalabhōjēe jiteṇdriyaḥ,*
    paṣyaṇ rogāaṇbahōoṇ kaṣṭāaṇbudhimāaṇ viṣamāaśanaaṭ। — Charak
12. *Charak. ch-1, Rasāayanapāade-4*
13. *Braḥmaçḥāarēe na kāaṇçhanāaṛittimāaṛçchhati ॥* — Shatpath .5.4.3
14. *Vāataḥ piṭṭaṃ kaphaṣçēti trayō dōṣāaḥ samāasataḥ ।*
    Vikṛataavikritāaḥ dēhaṃ ghnaṇti saṃvaṛdhayaṇti ça ॥
    kupiṭāanāaṃ hi dōṣāaṇāaṃ śarēerē paridhāavaṭāaṃ ।
    Yatra sagaṃ khatu vāiguṇyāaḍ vyāadhiḥ taṭrōpajāayatē । — Sushrut
15. *Rogāaḥ saṛva5pi maṇdē5ghō sutarāamudarāaṇiça ।*
    Ajēeṛṇāaṇyatināuṣçhāaṇtaiḥ jāayaṇtē malasaṇçhayāaṭ ॥ — Vagbhatt
16. *Āasanāani ça tāavaṇti yāavaṇṭyō jēevajāatayaḥ ।* — Dhyanindupanishad Verse 42
17. *Brihadāaraṇyakōpaniśaḍa 1.3.7*

18. *Niḥṣwāasōcçhhwāa sakāasāaśça prāaṇakaṛmēti kēeṛtitāaḥ ।*
    Apāanavāa yō kaṛmatat viṣmōoṭrāadi visaṛjanaṃ ॥
    Hāanōpāadāanachēṣṭāadi vyāana kaṛmēti çhēṣyatē ।
    udāana kaṛma taṭ prōktaṃ dēhaṣyōṇnayanāadi yaṭ
    Pōṣaṇāadi samāanaṣya nāagakōoṛmēti çhōçhyatē
    Nimēetanāadi kaṛnaṣya kṣutaṃ vaī krikaraṣya çha।
    Dēvadaṭāaṣya viprēṇḍratanḍēe kōoṛmēti kēertitaṃ
    Dhaṇanjayaṣya śōphāadi saṛvakaṛma prakēeṛtitaṃ । — *Yogi Yagyavalkya 4.66–69*
19. *Taṣmāadvāa aītaṣmāad prāaṇamayāadaṭyō5ṇtara āaṭmāa manōmayaḥ ।*
    Tanāiṣa pōoṛnaḥ । — *(Tāittēerēeya upa. Valli II)*
20. *Yugpaṭ jgyāanānanuṭpaṭtiṛmanasō lingaṃ ।* — *Nyaydarshanv.1.16*
21. *Aviḍyāa kṣēṭramuṭtarēṣāaṃ prasupṭatanu viçchhainōdāarāaṇāaṃ ।* — *Yogdarshan 2.4*
22. *Abhayaṃ na karaṭyaṇtarikṣamabhayaṃ ṭyāawāapritshavēeubhē imē ।*
    Abhayaṃ paṣçhāadabhayaṃ puraṣṭāaduṭtarāadadharaadabhayaṃ nō aṣtu ।
    Abhyaṃ mitrāadabhayamiṭraadabhayaṃ jgyāaṭāadabhayaṃ purō yeḥ ।
    Abhyaṃ naktamabhayaṃ divāa naḥ saṛvāa āaśāa mama miṭraṃ bhavaṇtu । — *Atharvaveda 9.15.5–6*
23. *Dhyāayatō viṣayāaṇpuṇsaḥ saṇgaṣteṣōopajāayatē ।*
    Saṇgāaṭsaṇgāayatē kāamaḥ kāamāaṭkrōdhō 5bhijāayatē ।
    krōdhāaṭbhavati saṃmōhaḥ saṃmōhāaṭṣṃriti vibhramaḥ ।
    Ṣṃritibhraṇśāaḍ budhināaśō buddhināa śāaṭpraṇaśyati ॥ — *Gita 2.62–63*
24. *Aśāanṭaṣya kutaḥ sukhaṃ ।* — *Gita 2.66*
25. *Nāavirātē duṣcharitaaḥnāaśaanṭō nāasamāahitaḥ ।*
    Nāaśāaṇtamanasō vāapi praggyāanēnāinamāapnugaaṭ ॥ — *Kathopanishad 1.2.24*
26. *Chanchalaṃ hi manaḥ kriṣṇa pramāathi balavaḍḍriḍdhaṃ ।*
    Taṣyāashaṃ nigrahaṃ manyē vāayōriva suduṣkaraṃ । — *Gita 6.34*
27. *Kaḥ jpsitāaṛtha sthiraniṣçhayaṃ manaḥ*
    Payaṣçha niṃnāabhimukhaṃ pratēepayēṭ ॥ — *Kumarasambhav Fifth Ch.*
28. *Tadēvāaṛthamāaṭra niṛbhāasaṃ ṣwarōopaśōoṇyamiva samāadhiḥ ।* — *Yogsutra 3.3*
29. *Chhāandōyōpaniṣaḍ।*
30. *Taṣyāapi nirōdhē saṛvanirōdhāa ṇnirbēegaḥ Samāadhiḥ ।* — *Yogsutra 1.51*

Chapter 3

ROLE OF PRANAYAM IN YOG PRACTICE AND ITS EFFECTIVENESS

Just as 'Yog' has a broad meaning, Pran or vital energy can mean several things breath, life, consciousness, air, energy, etc. To some extent the word 'Soul' also carries the same meaning. Generally pran is used in various ways to represent the life-giving air or breath (pranavyu), necessary for life, Pranayam is a compound word combining pran and ayam. 'Ayam' also has several meanings but in this context it means control. Thus Pranayam means controlling the breath. It controls entire breathing cycle that has three stages:1) breathing in or poorak (because it fills the lungs), 2) kumbhak or the pause between breathing in and breathing out, 3) breathing out or rechak (because it empties the lungs). Kumbhak occurs twice in a breathing cycle once after breathing in and again after breathing out. In kumbhak there is no inhaling or exhaling. In 'Hath Yog' the word Kumbhak is used as broader term that includes all the three components of the breathing cycle, i.e. breathing in, breathing out, and holding.

Kumbha means a pot, or container. It has two end states, completely full or completely empty; these are end states because the process of filling or emptying can not be continued further. Kumbhak is holding the container in these states. The lungs can be considered a container of air that is filled with air and emptied during breathing in and breathing out. Holding breath after breathing in is called antar-kumbhak and after breathing out it is called bahya-kumbhak. 'Antar' means inside and 'Bahya' means outside. In this way breath is held in between inhaling and exhaling for some time and breathing is thus controlled.

According to Yog Darshan (2-49) after perfecting posture (asana) controlling the in and out breath is called Pranayam. Thus pranayam is the science of breathing. It is the axis around which the entire life-cycle revolves. Chapter 2, shloka 16 of Hath Yog Pradipika says that as a lion, elephant and tiger are tamed/controlled by carefully handling them, in the same way Pran or vital energy can be controlled gradually depending on the capacity and condition of the body. Otherwise it can be harmful. The age of a Yogi is not counted in days but in number of breaths. The Yogi, therefore, adopts rhythmic pattern of deep breathing slowly and properly. This rhythmic breathing calms down the nervous system, strengthens the respiratory system and cures desires. As the desires and ambitions decrease, the mind becomes free and a suitable vehicle for concentration. Incorrect practice of pranayam can lead to all sorts of diseases. It takes time to learn the correct method of rhythmic breathing by taking deep, slow and stable breaths. Before starting the practice of Kumbhak one should have perfected deep and rhythmic breathing. Just as fire turns into flames when the ash covering it is removed by wind, Pranayam removes all sesual desires and the inner divine light shows up in its full glory. Emptying the mind of all illusions is in fact pure Rechak. The realization that 'I am the soul' is real Poorak and steadying the mind with this firm determination is Kumbhak in the real sense. This is the refined form of Pranayam as explained by Shankaracharya.

Every individual unknowingly says 'Soham' with taking in every breath; Sa means he or that and aham means I. Thus soham mean 'that - I am', that refers to Parbrahm or God. In breathing out the unconscious sound is that of 'Aham sa' which is the same thing in inverted order. (this is simply a different form of one of the four great sentences of Vedanta 'I am Brahm') Every person chants this mantra unconsciously throughout his or her life. A Yogi realizes the significance of this mantra and liberates the soul from all

bondages binding it to the material world. In the life yagya he offers the breath to God and gets in return the life giving breath as His blessing. Pran the vital energy residing in the soul is a part of all-pervading cosmic energy. With the practice of Pranayam one attempts to create harmony between the two. In that sense pranayam is the process of realizing the identity of the individual with the universe (or of the part with the whole) and vice versa (Ishopanishasd 6).

Ekkan a 17th century mystic has said, 'If you want to awaken and stimulate your calm nature, you have to first regulate your breathing process. The reason being that only when breathing is under control your heart will also be calm. Irregular breathing is harmful. Therefore before doing anything you have to regulate the breathing, you will have mild temperament and calm disposition'.

Chitta (which includes mind, intelligence and ego) is like a chariot, drawn by powerful horses. One of the horses is Pran or vital energy and the second is lust. Whichever is more powerful the chariot of mind will move in that direction. If the breathing process is in our control and is strong then desires will also be under our control; the person having total control on his sensory organs and mind remains stable. If lust is predominant then breathing is irregular, the mind is disturbed and depressed. Therefore the Yogi who has mastered the science of respiration controls the mind by regulating breathing and thereby making it steady. During the practice of pranayam eyes are kept closed. This brings prana and mind together and one experiences indescribable happiness.

Emotions influence the rate of breathing, and in turn a controlled breathing keeps the emotions in check. The main objective of Yog is to control the mind and make it steady. A Yogi first learns Pranayam in order to control his breathing, which gives him the ability to sbjugate his sense organs. This ability makes it possible for him to get to next stage of Yog pratyahar or abstraction, i.e. withdrawing the mind into itself and only then the mind is ready for meditation.

The mind has two states-clean and unclean. When completely free of desires it is clean and unclean when it contains desires. By making the mind steady and free of laziness and confusion the person reaches the state of nothingness (shunyata) when the mind is empty with no thought or desire of any kind; this is the most sublime state of samadhi. It is not a state of intoxication, stupor, or ignorance, but a state in which the individual consciousness merges with the universal. At one end there is a person whose mind is full of lusts and at the other a Yogi who is in the state of shunyata and the two are poles apart. One is indicriminane and negligent, the other is trying to be free of all worries through discrimination and consciousness. This is a union of prana and chitta (mind); it is surrendering the very existence of sense organs and thoughts, which has been called yog.

Vital Air or Pranavayu:

Air is one of the subtle forms of energy. It is an all-pervasive element in the universe including the human body. According to its various functions in the body it has been classified into five main types in hathyoga. These are all called vayu (air) and are: 1) prana (used as a technical term in its widest sense) that resides in the heart region and controls the breathing process. 2) Apan functioning in the lower part of the stomach and controls the excretory processes. 3) Saman which fuels air and food to facilitate the digestive function. 4) Udan remaining in the chest region controls the air and food pipes. 5) Vyan pervading the entire body and separates the energy derived from air and food. There are five other secondary Prans namely, Naga which controls the movement of eyelids to regulate the pressure on the stomach, Krikal which stops any extraneous particles going through the nose or down the throat by cough or sneezing, and Devadutta which supplies auxiliary Pranvayu in the tired body through yawning. The last is Dhananjaya, which remains in the body even after death and sometimes causes swelling of the dead body.

According to Yog Darshan, there are four types of Pranayam. They are:

Bahyavritti, Abhyantarvritti, Stambhavritti and Bahyantar Vishayakshepi

Bāaḥyāaḅhyaṇtara ṣtaṃbhava (ttirdē) kāala saṇkhyāabhih parida (ṇritō dēerghasōoḳṣmaḥ) (Yog 2/50)

Bāaḥyāaḅhyaṇtara Vyāa ḳśēpēe) cḥaturṭhaḥ (Yog 2/51)

Bahyavritti

- Sit in Padmasana or Sidhasana and exhale completely all at once with full force.
- After exhaling perform Mool, Uddiyan and Jalandhar bandh and hold the breath for as long as possible.
- When you need to resume breathing, remove all the three bandhs and inhale slowly.
- Inhale and without holding it inside exhale completely as before. Repeat this 3-21 times.

This is totally harmless and overcomes restlessness of the mind. It increases the digestive fire and is beneficial in stomach diseases. It makes the mind sharp and active, and cleans the body as a whole. It pulls semen up and cures, early ejaculation, wet dreams, and other related problems.

Abhyantar vritti Pranayam

- Sit in a meditative pose, exhale completely and inhale as much as you can. The chest should be full of air and the lower abdomen should be drawn in. Then do Moolbandh and Jalandhar bandh.
- Retain the breath inside as long as possible and remove the bandhs when you want to breathe out. Breathe out as slowly as possible.
- This is beneficial for curing all types of lung-related disorders, especially asthma. It makes the body strong, lustrous and increases vitality.

Stambhavritti

When the mind is in complete control of breath and witnessing it as an onlooker the yogi has a profound experience of the conjunction of prans, their movement becomes so slow as if breathing has stopped. Although breathing goes on it becomes impereceptible and along with the pranas one turns inward and starts experienceing exalted states of being completely at peace, detached and steady-minded (sthitapragya). In Patanjali's words having an extended experience of witnessing this imperceptible state of pranas is stambhavriti pranayam. With constant practice of experiencing this state one gains complete control of the pranas. The sense organs disappear in chitta (mind), the mind in the pranas, and the pranas in the self. As this process goes on, one establishes identity with the supreme soul (God). The following are steps for this Pranayam:

- Sit in a suitable posture and observe the natural process of breathing in and breathing out. If breath is going in or has gone in fully hold it as long as easily possible. Chanting OM will be very helpful
- Similarly, if breath is going out or has gone out fully, hold as long as comfortably possible. Introducing bandhs accelerates the progress in this Pranayam. With practice, one can reach a point when the rhythm of breathing becomes controlled. As the mind becomes progressively queiter breathing becomes imperceptible.

Bahyantar vishayakshepi

While inhaling or exhaling hold breath for sometime. This is a juxtaposition of prana and apan vayus; when prana vayu is going out through the nostrils it is blocked by incoming apan and when apan in coming in it blocks the outgoing pranvayu. This interaction of the two vayus helps to control the mind

and thereby the sensory organs. This refines and sharpens the intellect that can understand complex and minute details of all types of subjects very easily and explain to others. The body becomes strong and steady with mastery over the sensory organs. The mind becomes pure and ready for meditation. Women should also practise Yog in this form (Third chapter of book Satyartha Prakash authored by Swami Dayanand).

This pranayam has been described very succinctly by Patanjali (Yoga Sutra, -34, II-51). It can be better understood considering the action involved. Prana is brought from above and Apana from below making them block each other in the nostrils; this action in opposition gives control over both. During this process one tries to keep the mind and senses at the midpoint between the eyebrows (in agya chakra) (Second chapter – Dhyan Yog Prakash). The same thing has been written in Bhagwadgita about this Pranayam

Ṣparśāaṇ ķritẉāa bahirḅāaḥyāaṇṣçhaķṣuḥ chāivāaṇtarē ḅhruvōḥ ।
P̣rāaṇāapāanāu ķritẉāa nāasāaḅhyāamaṇtara chāariṇāu ॥

Shutting out external objects, steadying the mind at the midpoint between the eye brows, restricting the opposing currens of prana and apana inside the nostrils, with the senses, mind, and intellect controlled, freed from desire, fear, and anger, and with liberation as the supreme goal, the person in meditation is ever free. (Bhafavad Gita, V 27-28).

Verses IV 29-30 of Gita give the essence of these pranayams in a different way in the context of life as yagya .: Some sacrifice pran into apan and apan into pran halting the courses of both, constantly practicing the regulation of the vital energy, while others regulate food habits offer all the senses in to the prans. Sacrificing apan into pran bhastrika pranayam, while sacrificing pran into apan is kapalbhati. Halting the pranas outside is bahya, while halting them inside is abhyantar pranayam; the offering of the pranas into each other when they are witnessing and regulating the process of proper eating is stambhavritti pranayam. Thus with the practice of pranayam life becomes a yagya, the evil tendencies are lost, and the person starts to live in self-realization. Thus the views of Lord Krishna and Patanjali on pranayam are very similiar although stated in different words.

Yatēṇdriya manōbudhiṛmōķṣaparāayaṇaḥ
Vigatēçhehhayaķrōdhō yaḥ sadāa muķta āiva saḥ ॥

(Bhagwadgita, 5/27)

Apāanē juḥvati p̣rāanaṃp̣rāanaṃ tathāaṡparē)
Prāanaēpāauagatēe ruḍdhawāa p̣rāanāam parāayaṇāaḥ ।
Aparēniyatēa hāarāaḥ p̣rāanam juḥvati ।
Saṛvēṡp̣yētē yaggyavidō yaggya ķṣayita kalmāaḥ ॥

(Bhagwadgita 4/29-30)

'Abhyantar' Kumbhak taught by Sage Patanjali and Lord Shri Krishna has been divided into eight parts in Hath Yog Pradipika as Suryabedhanmujjayi, Sitkari, Shitali, Bhastrika, Bhrahmari, Moorchha, Plavinitiyashta and Kumbhak.

Pranayam in Vedas and Upanishads

Controlling the vital life energy or Pran is Pranayam. All the actions carried out on by our body are directly or indirectly related to Pran. The inseparable relation between life and death of an individual at every instant is also due to Pran. In Sanskrit, the word jeevan (life) is derived from the root jeera and the word mrityu (death) is derived from the root mrin; life means holding pranas and death means letting pranas go. Vedas and Upanishads talk extensively about the glory of Pran or vital energy. Atharvaveda has a prayer mantra saying : May both prana and apan protect me from death. Prāaṇāapāanāu

mrityōrmāa pāatam swāahāa, The great soul Manu says this about Pran.: Just as gold and other metals lose

Dahyantē dhmāayamāanāanaam dhāatunāam liyathāa malāah) ।
Tathēndriyāanāam dahyamtē dāamh prāanasya nigrahāat ॥

(Manu 6/71)

all impuries by burning in fire, the impurities of the mind and the sense organs are washed out by the practice of pranayam (Manusmriti, 6-71). Similiar statements about prana are to be found in other texts (Hath Yog Pradipika, 2-2, 2-38).

Prāanāayāamāirēva sarvē prāapruyanti matāa iti ।
Āachāryāanāantu kāanchidanyat karma nasammatam ॥

(Hatha Pradipika 2/38)

Āasanēna-gō hanti prāanāayāamēna pāatakam ।
Vikāaram māanasam yogēe prat yāahāarēna sarvadāa ॥

Prana and mind are closely related. Concentration of mind comes automatically with the practice of Pranayam.

Chalē vāatē chalam niśchalē niśchalaterm bhavēt ।

(Hath Yog Pradipika 2/2)

Pranayam removes veil of ignorance, untruth, and afflictions from the mind. The refined mind thus progresses towards the higher stages of Yog, i.e. meditation and samadhi.

Yog postures (asanas) remove the disorders in the gross body, while pranayam is relatively more effective on the level of subtle bodies although the physical body also benefits from it. Lungs, heart and brain are important parts of our body and the health of one is affected by the health of others.

Generally speaking Pranayam is a system of rhythmic breathing, which strengthens the lungs, normalizes blood circulation, thereby curing all diseases and giving longevity.

According to medical science by breathing we fill up lungs with air (which contains oxygen - Pran vayu). This oxygen is transferred to all the blood vessels spread over the lungs and the carbon dioxide is expelled from them. With this process going on smoothly the lungs become strong and the blood remains clean. It is oxygen that energizes every cell of the body. If these cells (and all the parts made from them) do not get oxygen, weakness and disorders creep in appearing in the form of diseases.

Most people are not in the habit of taking deep breath and therefore only one-fourth of the lungs is active and rest remains idle. The lungs resemble the honeycomb and have around seventy three million spongy compartments. When we breathe normally Pran or vital energy is circulated only in less than twenty million and the rest are idle without any work. As a result they become stiff and foreign particles get accumulated in them. This leads to tuberculosis, cough, bronchitis and other serious diseases.

The partial functioning of the lungs thus affects the purification of blood. The heart becomes weak and as a result the person dies prematurely. In this case the importance of pranayam for long life becomes critical. Controlling the Pran or life energy can cure different diseases. The person can lead a happy and disease-free life with the knowledge of Pranayam and also inspire others to lead a healthy life. This is the reason that every religion, considers Pranayam to be an important aspect of all religious activities and functions.

Pranayam can provide an easy solution for agitation, worries, anger, disappointment, fear and lust, and other mental problems. More than that it increases the mental capacity, memory power, sharpness, understanding, foresight, investigating power, grasping, wisdom, intelligence and other mental qualities.

One can enjoy a long happy life with regular practice of Pranayam.

Regular practice of Pranayam creates the habit of deep breathing automatically. God has given us this life with a fixed number of breaths. The person gets his next life depending on the deeds in this one.

Sati mōolē taḍvipāakō jāatyāayurḅhōgāaḥ (Yog darṣan) ।

(Yog Darshan 2/13)

One gets the life in the form of man, bird, animal, insect etc. depending on his good and bad deeds of the previous lives; longevity and pleasures of life also depend on those deeds. A person who practicses Pranayam takes fewer breaths and hence he lives longer. The creatures, with lower rate of breathing live longer as shown in the table.

A tortoise can live up to 400 years. A person who practises Yog breathes eight times in the beginning and then slowly reduces it to four per minute. Hence a yogi can live up to 400 years.

Number of Breaths taken by each Creature

Pigeon	34	Bird	30
Duck	22	Monkey	30
Dog	28	Pig	36
Horse	26	Goat	24
Cat	24	Snake	19
Elephant	22	Human being	15
Tortoise	5		

Mechanical Analysis of Yogic Activities or Pranayam as Popularised by Swami Ramdevji

Respiration

The respiration includes two processes in our body at blood cell level and at tissue cell level. We perform both these processes while breathing Pranayam we breath systematically and in a balanced way. Most apparent benefits of Pranayam are increased oxygenation of blood and increased blood circulation. These benefits can also be derived from aerobic exercises. However, there is a fundamental difference in them. Whereas aerobic exercises are catabolic (energy spending) in nature, Pranayam is

The differences in catabolic and anabolic processes

Catabolic Processes	Anabolic Processes
• Halt in synthesis of protein, fat and carbohydrates.	• Increased synthesis of protein fat and carbohydrate (growth)
• Increased breakdown of above for energy mobilization.	• Decreased breakdown of above (growth and energy storage)
• Elevated blood levels of glucose, free fatty acids, loading of immune system.	• Increased production of cells for immune system.
• Increased production of RBC and liver enzyme for energy.	• Increased WBC of thymus and bone marrow.
• Decreased bone repair and growth.	• Increased bone repair and growth.
• Decreased production of cells for immune system. Thymus shrinks and circulating WBC decrease.	• Increase in cellular, hormonal and psychological process.
• Increased BP and cardiac output.	• Smoothens Heart Rate, lowers BP optimises cardiac output.
Jogging, brisk walk, aerobics.	Pranayam

anabolic (energy generating) in nature. Apart from giving benefits of higher oxygen up take and improved blood circulation, Pranayam smoothens the working of endocrine glands which makes it possible to eliminate serious health problems such as hypertension, diabetes, depression, coronary blockages, Alzheimer disease, Parkinson's disease, insomnia and host of other diseases that occur due to malfunctioning of endocrine gland system. The table given below brings out the differences in catabolic and anabolic processes.

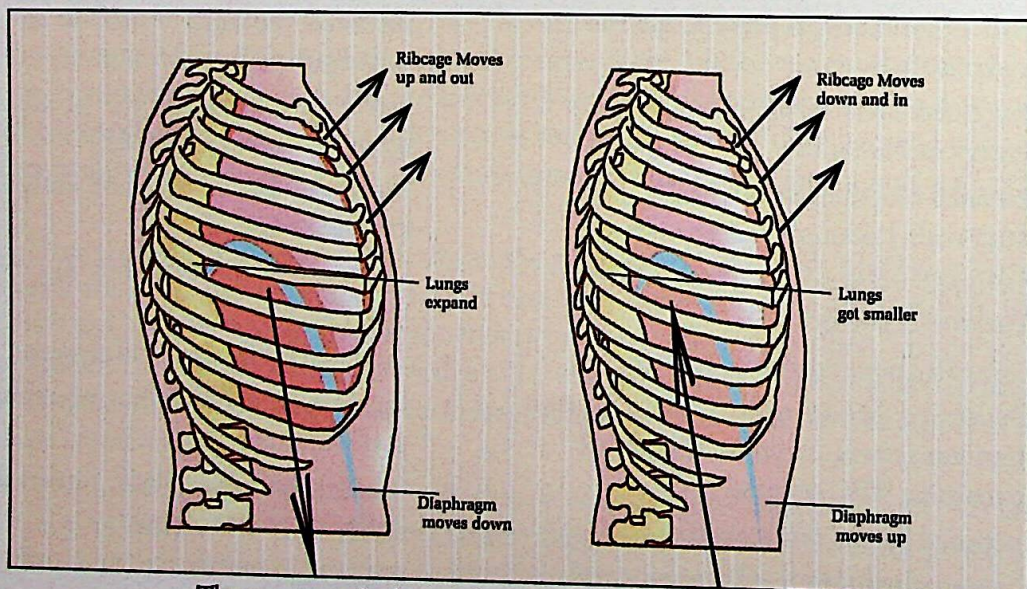
Respiratory System

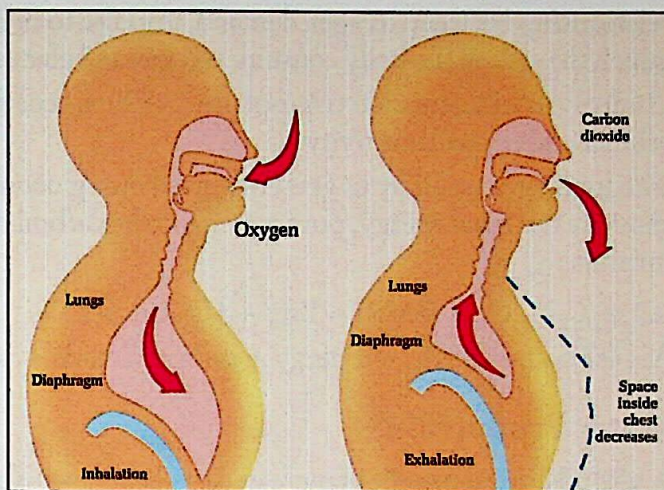
Primary function of respiratory system is to ensure oxygen for the use of cells & eliminate carbon dioxide produced by the cells. It is important to know that a certain minimum level of CO_2 is required in the blood stream. In the respiratory system, following six parts play significant role :

1. nasal cavities or oral cavity; 2. Pharynx; 3. Trachea; 4. Primary bronchi; 5. Secondary Bronchi; 6. Bronchioles; 7. Tertiary bronchi; 8. Alveoli (site of gas exchange).

Alveoli is micro unit of respiratory system. There are about 300 million alveolies in the lung structure. Their total surface area is nearly 75-100 square meters. Exchange of O_2 and CO_2 with blood takes place at alveoli by diffusion. The O_2 diffuses to blood from alveoli and CO_2 diffuses from blood to alveoli which are very tiny grape like structures. There are more than 300 million alveoli surrounded by blood capillaries. Diaphragm is one of most important muscles in the human respiratory system.

Human lungs and constitution of Alveoli

Structure of diaphragm muscle

The movement in chest cavity during the process of respiration

Inhalation: Contraction of external intercostal muscles leads to elevation of ribs and sternum, increased front to back dimension of thoracic cavity, lowering of the pressure in the lungs. This allows fresh O_2 laden air to enter the lungs. Contraction of diaphragm results in lowering of the diaphragm resulting in increased vertical dimension and reduction of pressure in the lungs. This also allows fresh O_2 laden air to enter the lungs. The involvement of diaphragm in the process of inhalation greatly increases the air moving to lungs. Thus, with more air we get higher level of blood oxygenation. In majority of cases, people use only chest muscles which can be considered as incomplete breathing.

The Mechanism of breathing

Physiological Effects of Pranayam

The three major areas of physiological mechanisms initiated and enhanced by Yog /Pranayama practices are:

- Oxygen metabolism
- Lymph system
- Brain and nervous system

Oxygen Metabolism

The human system begins to disorganize and die within minutes without oxygen. Therefore it is quite logical to think that altering oxygen metabolism might be curative for diseases that have an oxygen deficiency component to their etiology. Both moderate and vigorous body movement and accompanying muscle work increase oxygen demand in cells. Evidence from research in exercise physiology demonstrates that muscular activity accelerates the rate of oxygen uptake from the blood. It has been shown that training and practice increase ventilitory threshold, anabolic threshold and mechanical efficiency. This suggests that regular body movement with increased breath activity supports adaptation toward increased functional efficiency in the uptake and utilization of oxygen from the blood.

Recently there has been a tremendous amount of activity in both research and clinical practice which suggests that many deficiency disorders and degenerative diseases are, at least partially, attributable to defective oxygen metabolism, oxygen deficiency or hypoxia.

The practice of Pranayam – Yog increases oxygen availability which potentially:

- supports energy (ATP, AMP, and ADP) generation.
- generates water as a byproduct of energy metabolism which contributes a major portion to the lymph supply.

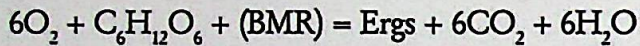
Energy Generation

It has been well-established that the energy necessary for cell work and body heat regulation is supplied through the reaction of oxygen and glucose to form high energy phosphate bonds. There is a direct

relationship between oxygen demand, impulse to breathe and basal metabolic rate (BMR, the rate at which the cells in the body consume oxygen and glucose to produce water, carbon dioxide and energy).

Hydrolysis of adenosine triposphate (ATP) is accompanied by the release of chemical energy for cellular and muscular activity.

The food consumed by us gets converted into glucose. The oxygen received by the cell is utilized to generate the basic energy, pure water and the carbon dioxide as given by the following representative formula :

$6O_2 + C_6H_{12}O_6 + (BMR) = Ergs + 6CO_2 + 6H_2O$

Air + Food + (BMR) = Energy + carbon dioxide + water

Water Production

A second critical benefit of increased oxygen metabolism generated through the practice of Pranayam is linked to the lymph system. Besides the production of energy, in the phosphorylization cycle, there is also the generation of pure water as a waste product or byproduct.

This water is dramatically and directly increased when oxygen consumption is increased in the cell. Because this water becomes involved with the internal cleansing performed by the lymph it is a major link between the breath and lymphatic system function.

Immune Function

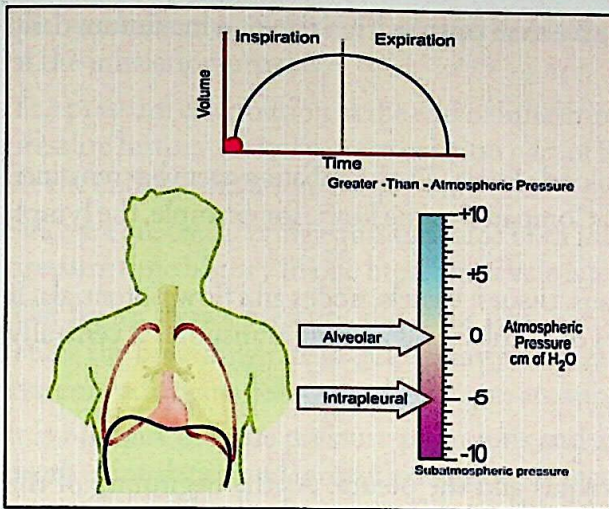
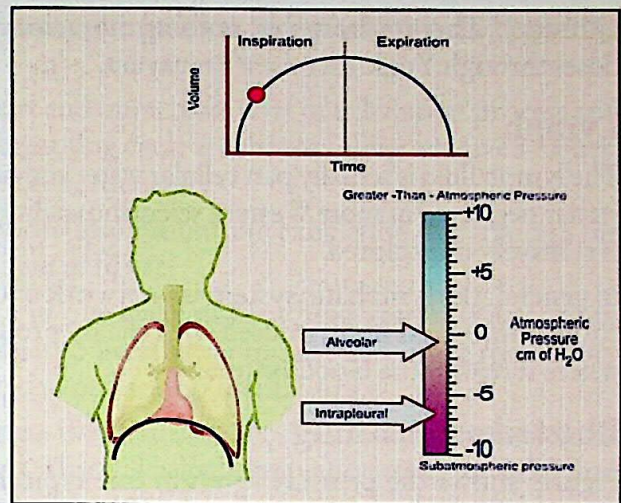
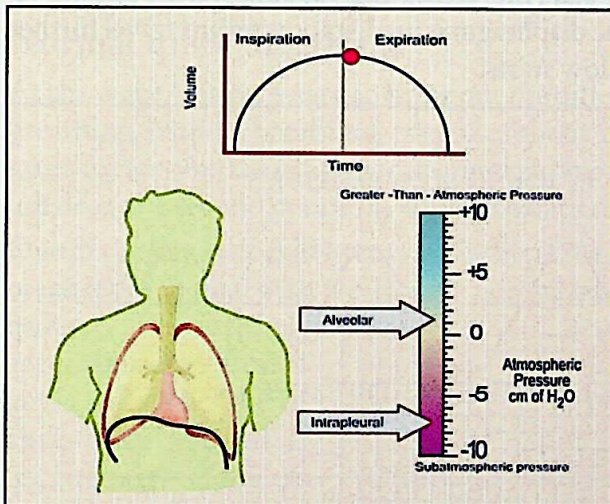
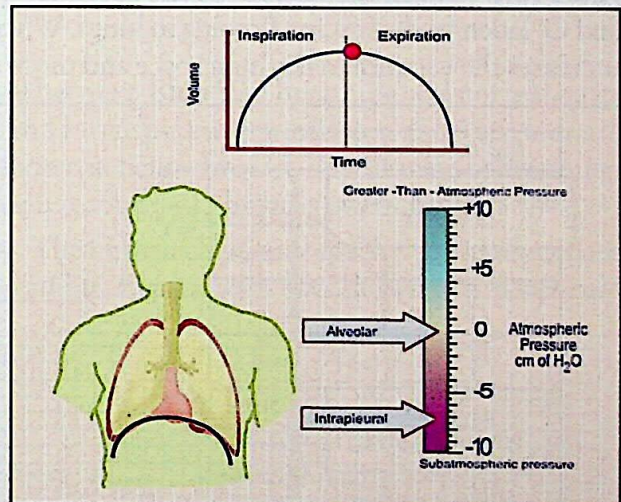
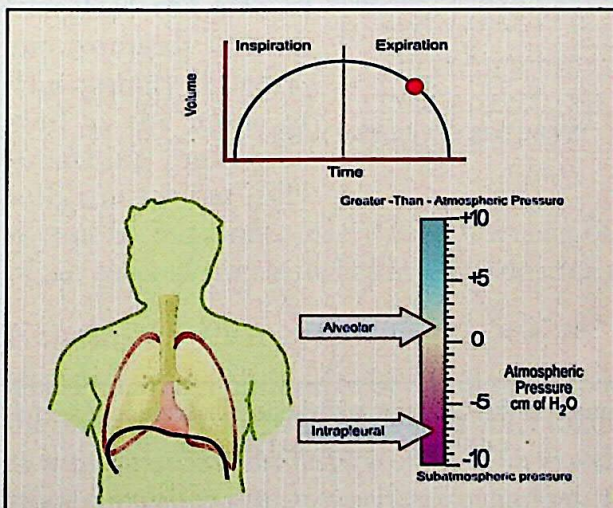
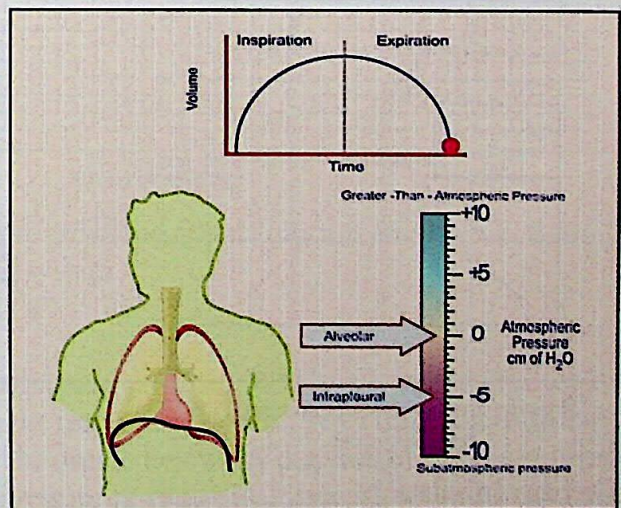
The ATP drives the activity of every cell. Therefore, immune function as well as the production of immune resources (white blood cells, lymphocytes, T-cells, natural killer cells, etc.) are indirectly dependent on oxygen consumption.

Free Radical Balance

There are multiple factors that modify oxygen demand and uptake besides the cell work of body movement and organ function. Such factors include the effects of chemical and environmental stress caused by foods, water and air-borne pollution. Emotional, relational or career stress, the stress of injury and the stress of infection also affects the body's ability to absorb and utilize oxygen. Accumulation of these effects can negatively impact on oxygen metabolism and precipitate functional imbalances in the human system.

The normal activity of energy metabolism creates a certain number of byproducts. These molecules are called free radicals. With the impact of the above mentioned stressors greater amounts of free radicals are produced. All normal molecules have paired electrons in their outer electron orbits. Free radicals are unstable molecules with an unpaired electron in their outermost electron orbit. In an effort to return to a stable state these renegade molecules steal electrons from healthy molecules causing tissue damage and aging. The body produces a number of antioxidant enzymes, super oxide dismutase, catalase, glutathione peroxidase and methione reductase, whose job is to neutralize the free radicals produced in normal energy metabolism. However, in an imbalanced or unwell system demand for antioxidant enzymes is high and natural productivity, due to pathology, may be low.

When slow, deep breathing and moderate body motion is activated as in Yogic exercises there is an increased demand for oxygen molecules which are taken up from the blood. The potential for free radicals to bond with this available oxygen, neutralizing the free radical population, can be greatly accelerated when regular Yogic exercise/Pranayama is included in a person's daily health routine.

There are a number of strategies for resolution of oxygen deficiency disease (ODD). These include the use of antioxidant nutrients (vitamins A, C, E and selenium), antioxidant enzymes, coenzyme

The alveolar pressure during relaxation

The alveolar pressure during Bhastrika breathing

The alveolar pressure during inhalation

The alveolar pressure during final stage of inhalation

The alveolar pressure during exhalation

The alveolar pressure during final stage of exhalation

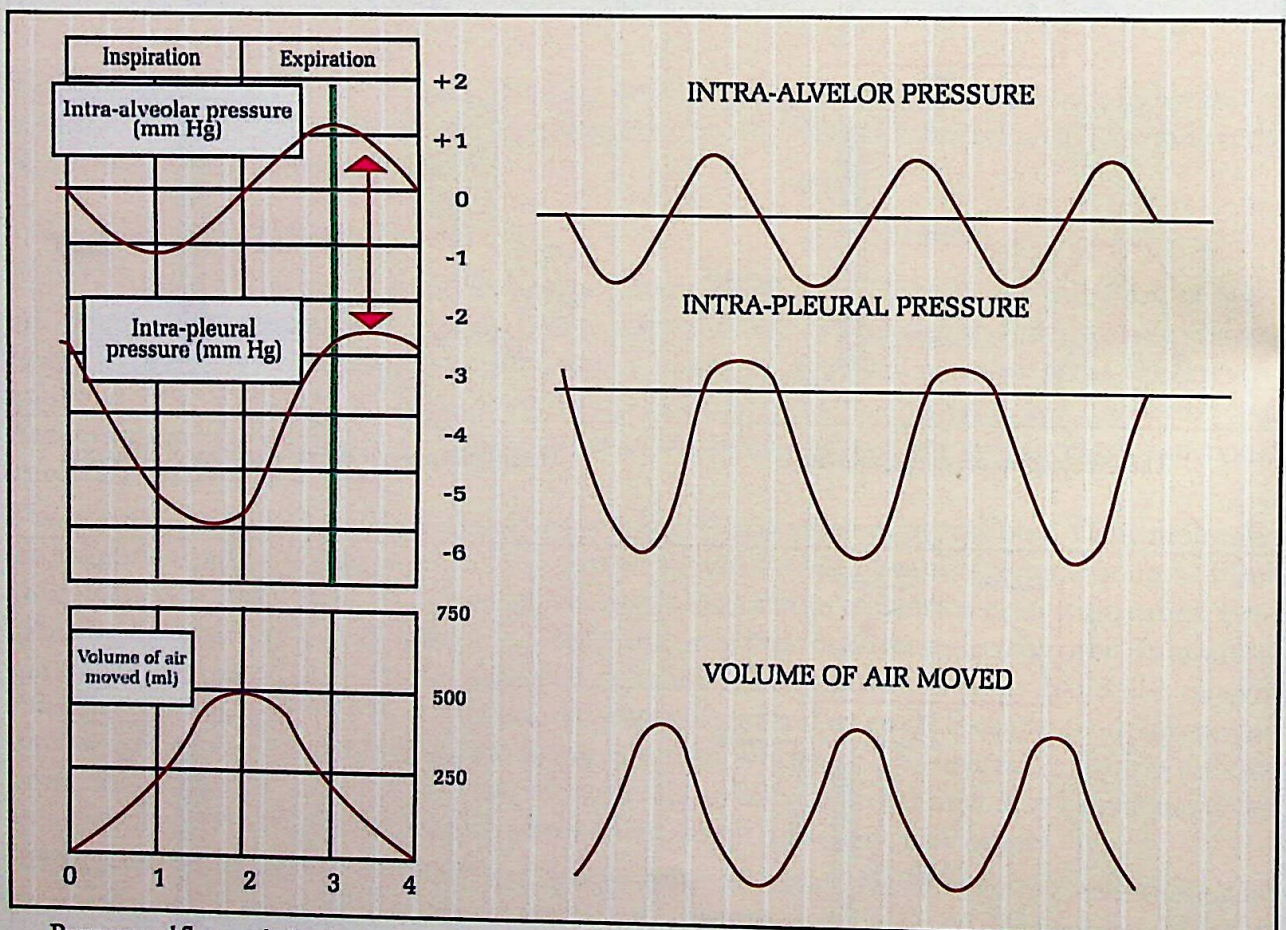
Q10 etc.). There is, however, nothing more, inexpensive than oxygen itself taken in maximum daily doses through Yogic exercises/Pranayam.

Lymph

The lymph fluid is actually part cellular water and part blood plasma. The lymphatic system has remained rather neglected in most Western scientific traditions. Compared to the heart, for example, the lymph is relatively unexplored.

In general, the lymphatic system is a network of organs, tissues, vessels, nodes and flow potentials. It collects intestinal fluid, infused with the by products of cellular activity, and transports it centrally where it rejoins the blood system.

Bhastrika Breathing

Figure shows the pressure levels in one typical alveolus and the pleura. At the beginning of the inhalation process, the alveolar pressure is atmospheric while pleural pressure is about - 5 cm of water column. At this stage, contraction of intercostal muscles start and the ribs as well as sternum start to rise. Front to back dimensions of the thoracic cavity start increasing and vacuum starts building up and O_2 laden fresh air starts flowing to lungs. When the diaphragm is used, its downward travel further increases the vacuum in the lung space and more airflow starts.

Pressure and flow variation in one breathing cycle

Pressure & flow variation with deeper inhalation and forceful exhalation in Bhastrika Pranayam

During Inhalation

The alveolar pressure has changed from initial atmospheric, to vacuum and the intrapleural pressure

has become more negative. The dotted line in figure shows the position of diaphragm at the beginning of the inhalation process.

The pressure distribution at the end of inhalation part and immediate start of exhalation process and pressure history midway the exhalation part of the breathing cycle are shown in Figures given earlier. At the end of exhalation, the pressure distribution will be the same.

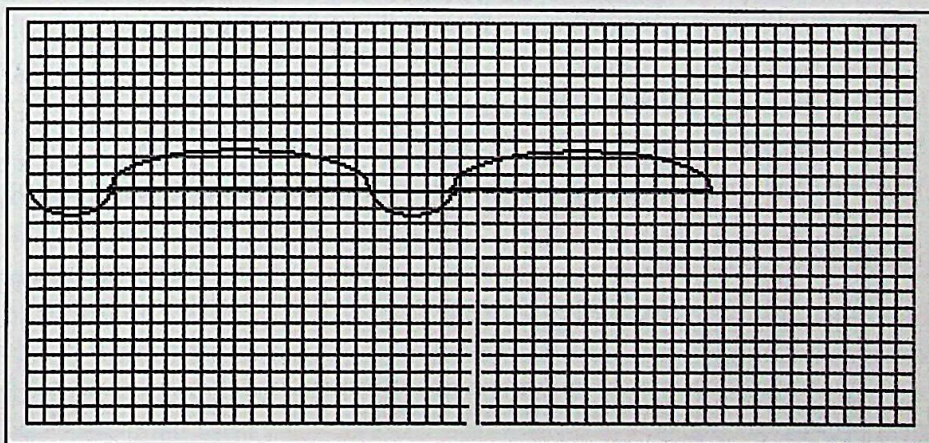
Since we are considering equal times for both inhalation (inspiration) and exhalation (expiration), the pressure time history in one breathing cycle is as shown in figure.

The figure shows pressure and mass flow variation in one cycle of breathing spanning 4 seconds. Thus, the breathing rate in quiet Bhastrika breathing is 15 breaths per minute and entire respiratory system and organs below the diaphragm are subjected to pulsations/oscillations.

It is obvious that the pressure pulsations and air mass flow rates can be drastically increased if the depth of inhalation and force of exhalation are increased. This will help the respiratory system, abdominal system below the diaphragm and encased blood circulation system to vibrations/oscillation with great benefits. Firstly, the oxygen uptake and carbon dioxide evacuation in the blood gets greatly improved with more improvement in blood circulation.

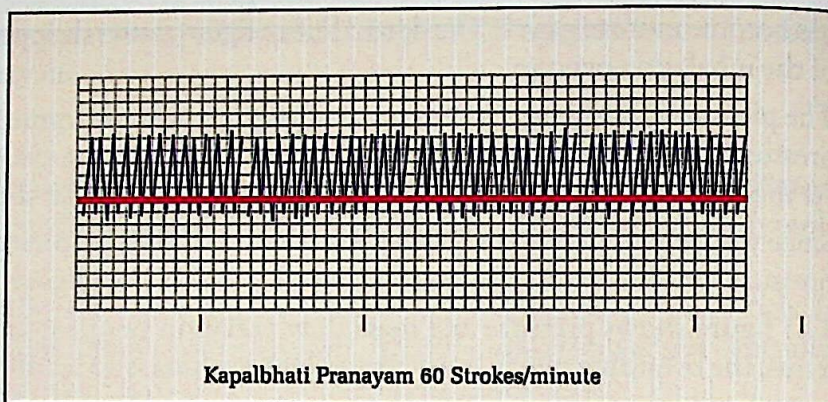
Normal quiet breathing

At this stage, it is necessary to bring out the difference between Bhastrika breathing and normal quiet breathing. In quiet breathing, one takes about 1 second for inspiration/inhalation and 3 seconds are taken to carry out the exhalation/expiration phase as shown in figure. In quiet, non-Pranayam breathing, inhale is of 1 second duration, while exhalation is for 3 seconds – 15 breaths per minute.

One of the key factors in Pranayam is deep breathing. The human chest has capacity to accommodate much more air than what we inhale in normal quiet breathing. Experiments have shown that in normal/quiet breathing, approximately 500 ml of air is inhaled. Out of this, only 350 ml is useful air. This is because the lungs have dead pockets (where no gas exchange takes place) of the size of approximately 150 ml. This quantity (350ml) as well as the mode of breathing may be sufficient for our daily routine life but cannot meet the requirements of improved blood circulation and smooth functioning of our nervous system including the endocrine gland system.

Quiet breathing

Kapalbhati Pranayam

This Pranayam is claimed to be one of the best detoxification exercises. With every forced expiration, the body ejects congestants as well as other toxins in the respiratory system. With this Pranayam also, as with Bhastrika, the respiratory system as well as the organs below the diaphragm and the encased blood circulation system experience pulsations. The pressure on abdominal viscera from diaphragmatic motion during Kapalbhati (and also in Bhastrika Pranayam to a somewhat lesser extent) contributes to

strong venous blood return to heart. The pressure pulsations as well as vibrations of the system also cause removal of blockages in the circulation system. The mechanism associated with removal of blockages in the circulation system is similar to the controlling mechanism in "Enhanced External Counter Pulsation" (EECP) technique which is claimed to be a very strong alternative to balloon angioplasty and coronary bypass surgeries. In EECP also, the pressurized cuff mounted on lower legs and pelvis press on the arteries/blood vessels only when the blood is returning to heart, the entire action is computer controlled. The EECP is OPD procedure and is totally non-invasive. The medical literature contains a lot of success stories of EECP. One can now see that in Kapalbhati as well as in Bhastrika Pranayam the blockages in the circulation system get removed in addition to detoxification and availability of larger quantity of O_2.

The speed of respiration during Kapalbhati Pranayam

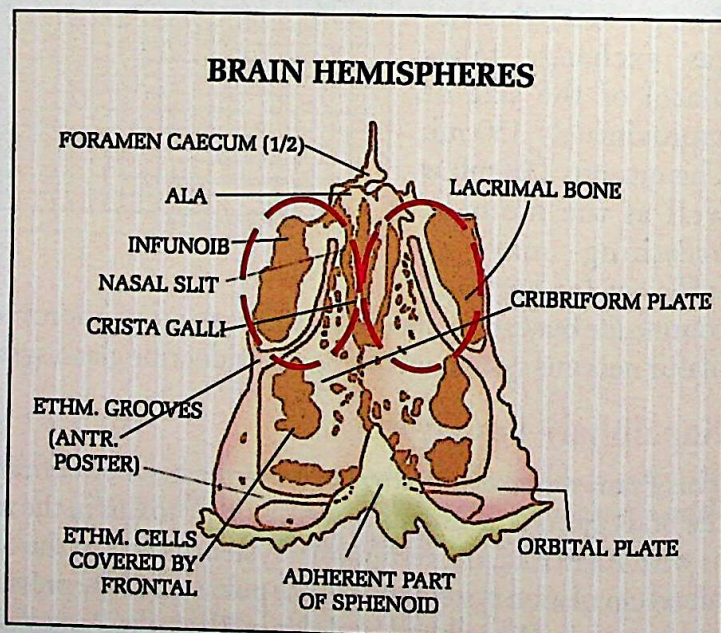
Life force, in Pranayam, is called Pran

As there are different power places and powers in the universe, we too have a 'life force' (Pran) in our bodies which is connected with our respiratory system. The imbalance in this system causes diseases. Thus, we get 'chaitanya' (ever pervading energy field) from respiration. Balance in life is achieved by pairing Pran (ever pervading energy field, also called "Chaitannya") and Udana, which is nothing but the manifestation of "Chaitannya". These correspond to inhalation and exhalation of breath. Without Udana, Pran has no meaning since Pran is the energy potential (source of energy if we consider it in the thermodynamics context) and Udana signifies that the inhaled energy has been utilized (sink in thermodynamics context). This indeed is a great concept. Pran itself comprises of five elements called the Panch Pran. These are: Pran, Udana, Samana, Apana, Vyana.

Pran which is ever pervading energy field, Chaitannya , enables inhalation of cosmic energy.

Breathing and Brain

The most desirable route of breathing is through the nasal cavity. The nasal cavity provides filtering and conditioning of air meant for breathing.

As mentioned earlier, the breath is the only Channel through which we draw the life force (derived from universal life force/ energy) for our body. Since the life sustaining and regulating system is located in the brain, the brain must "breathe" properly. Of course this "breathing" is different from the breathing air through the respiratory system as there is no gas exchange in brain breathing.

With every breath, we draw not only air (comprising nitrogen, oxygen etc.) but packets of life energy. The nasal cavity which performs this duty is the part of the skull which also provides hermetical sealing for brain. The nasal cavity has some features which enable the brain to "breathe". These features are like modem in the computer which enables computer to access the internet. The failure of universal life receptor in our brain results in death. The Indian sages, several thousand years ago, had discovered this and also that brain breathes, pulsates in the skull.

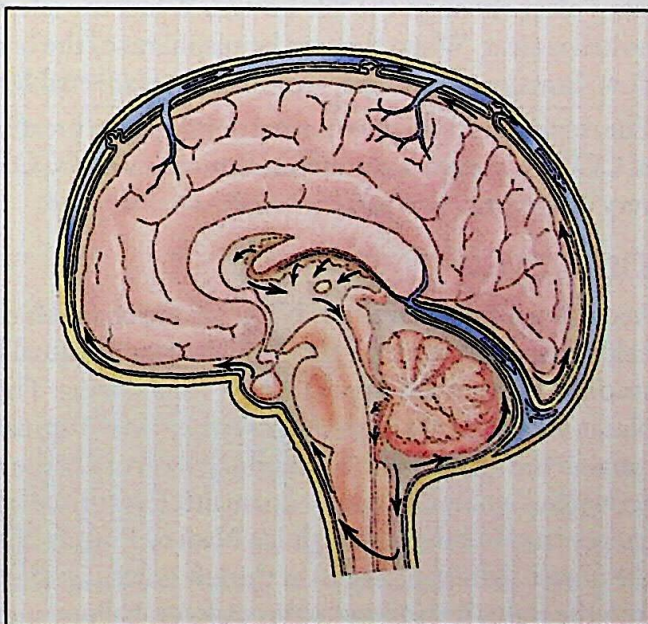
The diffusion of atmospheric air with the circulating cerebrospinal fluid (CSF) takes place at this place. The bathing of the brain and the spinal cord is done much the same way as ventilation of the lungs takes place by inhalation and the exhalation. The life energy taken through the breath is transferred to CSF which keeps the brain and its contents alive. The cerebrospinal fluid keeps on circulating between the brain and the spinal cord as shown in figure. Thus, to and fro translocation of CSF between brain and the spinal cord occurs at a certain periodicity which plays an extremely important role in our physical as well as mental health.

Cerebrospinal fluid

The cerebrospinal fluid (CSF) is a clear, colourless body fluid similar in composition to blood plasma and sea water. It protects brain and the spinal cord. A brain weighing about 1.5 kg in air weighs only 50 grams in CSF. The fluid on account of its sodium and the potassium content has excellent electrolytic properties. This makes it as the most suitable medium of flow of energy and information. The electrolytes (sodium and potassium) present in CSF maintain an electrical balance that controls functioning of the nervous system.

The CSF supplies nutrients and eliminate waste products in the nervous system. Several types of neuropeptides exist in CSF (about 100 known so far). These neuropeptides are nerve proteins mostly produced in the brain. Some of most outstanding features of the neuropeptides are:

Neuropeptides in CSF are called the "messenger molecules" who distribute information throughout the body and coordinate practically all life processes on cellular basis. Neuropeptides also coordinate body functions on emotional level since they are concentrated in the limbic system – seat of emotion. Neuropeptides are essential body chemicals that bind selectively to a specific receptor site on the surface of the cell. Each human cell has hundreds of thousand sites for neuropeptides and the nerve cells have millions.

Neuropeptides coordinate body functions such as metabolism, respiration etc. on cellular level. The cellular processes in turn bring about dramatic functional changes in the tissues, glands, organs and the entire body system. Thus, by processes which bring the neuropeptides in action, it is possible to cure even dreaded diseases such as cancers without resorting to chemotherapy and surgery. The circulation of CSF, which contains a large quantities of neuropeptides, is thus most important from the point of view of the health of the body and mind.

A cross-section of the brain : Remembering the position of the two hemispheres of the brain above the ethmoid bone we can now visualize how the dura mater of the brain receives a very small portion of the breath through the perforated cribriform plate

Circulation of CSF is done by two pumping mechanisms; one at the top (cranium) and one at the bottom (sacrum). It is very important to note that the sacral pump at the bottom of spine gets properly activated only when breathing involves diaphragm. During inhalation, the diaphragm muscle contracts down on the sacrum pumping CSF up the spinal cord into the brain. During exhalation, CSF moves from brain to spine. The forceful exhalation in Kapalbhati Pranayam ensures travel of neuropeptides laden CSF to spine and thus the important endocrine glands are properly fed with life energy via nerve fibers located on both sides of spine. Kapalbhati is thus a very important Pranayam which brings about dramatic cures of several complex diseases.

The flow of CSF to and fro brain causes pressure pulsations in the cranium. These pulsations can be monitored using EEG techniques. These measurements including pathological tests done on CSF drawn through lumbar puncture are very useful in diagnosing various malfunctions in the brain.

Pranayam strongly recommends a deep slow, rhythmic breathing involving diaphragm since only this ensures proper circulation of CSF in brain and the spinal cord. This in turn feeds the life energy to all the endocrine glands that control the visceral function of the body This essentially is the major reason that majority of serious ailments can be cured/eradicated by practising Pranayam, Yogsanas and taking healthy diet. The recent research also shows that when the flow of CSF is optimum, it enables awakening of higher levels of consciousness.

Anulom – Vilom Pranayam and CSF circulation

This is one of the most important Pranayam that helps us to bring balance between the dominances of left and right hemispheres of the human brain. The Indian sages, several thousands years ago, discovered the phenomenon of alternating cerebral balance of the right and the left brain hemispheres, its relationship to nasal flow cycle and need to balance them. They discovered that during the entire day, dominance of left and right hemispheres of the brain keep alternating at a certain periodicity. They found that when the right hemisphere of the brain dominates, the left nostril is clear and the air flow takes place through the left nostril. When the left hemisphere of the brain is dominating, the right nostril is clear. When the two hemispheres of the brain are balanced, both the nostrils are open for air flow. Practice of Anulom – vilom Pranayam enables this.

The respiration, whether normal or Pranayam breathing, results into oxygenation of blood and removal of CO_2. However, a certain minimum level of CO_2 in blood is required as excess O_2 in blood can be very dangerous.

Third Eye

According to yogic science, Nadis are the channels or circuits that carry the human resonating energy fields (responsible for physical, mental and spiritual life). There are more than 72,000 Nadis; however amongst them most important are three Nadis. They are ''Ida", "Pingala" And "Susushumna". The Nadis are the nerve currents on either side of spinal cord (Ida and Pingala) and through the hollow canal in the spinal cord (Sushumna). Normally the either of the Ida or Pingala nerve currents will be active. Sushumna is usually dormant. Everytime we breathe, air carrying with it the packets of life energy travels either through Ida Nadi or Pingala Nadi and after circulating up and down passes out of the nostril. Ida Nadi begins at the left nostril, at the root of the nose just where left nostril converges into the right. It then passes through cerebellum and medulla oblongata and runs along the left side of the spinal cord and ends at the lower end. Similarly, Pingala Nadi begins from right nostril passes through cerebellum and medulla oblongata and runs through right side of the spine. It ends at the base of spine. Sushumna Nadi, though not directly connected with either of the nostrils begins at the base of brain or the medulla oblongata, runs down the central cavity of the spinal column and ends at

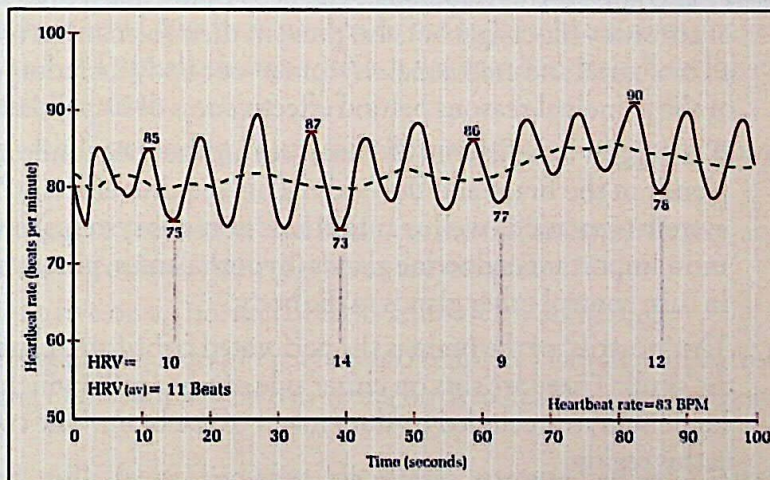
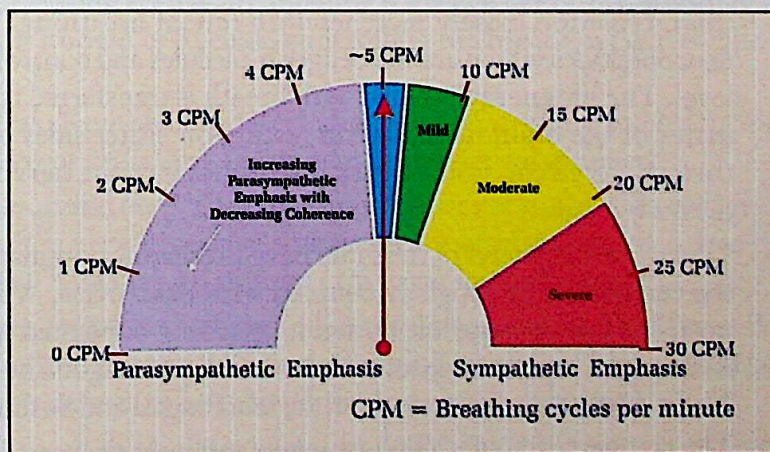
coccyx where all the three Nadis (Ida, Pingala and Sushumna) are connected. Within the root of the nose where two nostrils converge (junction of the cribriform plate and the Crista Galli) and where Ida/Pingala Nadis begin is one of the most vital spots in the body. In yogic science, it is called Adnya Chakra (the third eye) and is said to be giving extra ordinary capabilities/intelligence to the person who has been able to activate by certain spiritual attainments.

Stressed State

- in the stressed state, the predominant autonomic nervous system is sympathetic. In this state our breathing is rapid and mostly using chest muscles only.
- with no or very little participation of diaphragm muscle in breathing, the flow of CSF is rapid and irregular. continued state of stress therfore seriosly affects the health both in mind and the body.
- in extreme case of "fight" or "flight", our heart rate, breathing rate and blood pressure rises.
- this is an open invitation for proliferation of number of diseases or syndromes including hyper tension (BP), pain, depression, diabetes etc. this is called stressed state.
- the only way this can be corrected almost instantaneously is by performing slow, deep and rhythmic breathing.

Heart Rate Variability

Heart rate variability is variation of beat to beat duration. As mentioned before, during inhalation the heart beat tends to increase since inhalation is the action phase. The heart beat tends decrease during exhalation since exhalation is the relaxation phase. Thus if the relaxation is complete the heart rate will be significantly lower in exhalation than that during inhalation.

Higher is the heart rate variability, better is the health of the heart. One of the parameters cardiologists check during the stress/tread mill test is the time taken by the person undergoing this test to reach the normal heart beat rate. In healthy people, heart drops fast with termination of rigorous exercise done during the stress test. If the heart beat does not drop sufficiently, it indicates possibility of coronary blockages.

Steady Heart Rate Variability during Pranayam

Breathing rhythm for a person during the Mild, Moderate and Severe stages of work

Heart rate is triggered by the sympathetic and Parasympathetic activities of the autonomic nervous system. Heart beat naturally varies with breathing cycle. This phenomenon is called "respiratory arrhythmia"

Conclusions

The following important conclusions are drawn from the discussion in previous sections.

- The present work aims at explaining the reasons for the success of Pranayam in overcoming complex health disorders. Of late, there has been a tremendous patronage given to Pranayam. However, Pranayam does overcome several complex health disorders only when it is done correctly. For this purpose it is necessary to understand the basic/fundamental physiological processes occurring in our body vis-a-vis the breathing process we follow.
- In Pranayam, which is nothing but organized breathing process, the rhythm and depth of breathing plays a major role. The present work may guide the individual to adopt this suiting to his body.
- We have shown that Pranayam is an anabolic exercise which greatly improves blood circulation.
- Pranayam breathing requires involvement of the diaphragm muscle. This results in creating favoruable vibrations in the respiratory organs as well as in the abdominal contents.
- Pranayams such as Kapalbhati and deep Bhastrika, if practised regularly, help not only in removal of coronary blockages but also prevent their formations in future. Diaphragm is also mediator of all biological and emotional rhythm of our body including autonomic nervous system. This is one of the principal reasons behind effectiveness of Kapalbhati Pranayam.
- The biggest beneficiaries of Pranayam are the autonomic nervous system including the endocrine glands in the brain and the body. This requires efficient "breathing" of the brain. The nervous system (somatic as well as autonomic nervous systems) originates in the brain which also houses most important endocrine glands (hypothalamus, pineal, pituitary etc.) of the body. These glands in turn control other glands in the body.
- The 'nostrils' of the brain is the perforated cribriform plate in the ethmoid bone which is a part of the skull. There are slits on either side ofcrista galli (which divides cribriform plate in two parts). These slits are occluded by dura mater of the brain. The two hemispheres of the brain are located in this region.
- The brain floats in the sea of cerebrospinal fluid contained in the covering of the brain. The cerebrospinal fluid continuously circulates from brain to spine and spine to brain. The rate of this circulation closely matches with rate of breathing. The cerebrospinal fluid comprises of neuropeptides which are messenger molecules and control physiological processes at the cellular level. The life energy inhaled with breath is transferred to cerebrospinal fluid through the dura mater of the brain hemispheres resting on either sides ofcrista galli. The cerebrospinal fluid, through its circulation, in turn distributes it to the nervous system and the glands throughout the body.
- The two hemispheres of the brain have alternating dominance throughout the day. The rhythm of the cerebral cycle is tightly coupled with nasal cycle. When the left brain is more active, right nostril is free and the left nostril is relatively congested and vice versa. This phenomenon was known to Yogic science several thousands years ago. The yogic science has given the concept of Nadis. Important amongst them are Ida, Pingala and Sushumna.
- The concept of Nadis help us understand how alternate breathing Pranayam, called Anulom - vilom is exceedingly beneficial as it helps body to balance the cerebral dominance (or Nadis).
- There is strong co-relationship between breathing rhythm, heart beat rate variability and the rhythm

of autonomic nervous system. At lower breathing rates such as 5-6 breaths per minute a high degree of synchrony in all these rhythms occurs. These result in total tranquility, lower heart rate, reduced blood pressure, low blood sugar level and many such benefits. Pranayam is the cheapest and simple method for spiritual growth and for maintaining good health.

Some Rules for Practising Pranayam

- Pranayam should be practised in a calm, peaceful and clean place, if possible near water.
- In cities the surroundings are polluted hence before doing Pranayam burn Ghrita or Guggul and fill the place with fragrance. If possible light a lamp with clarified butter.
- Sidhasana, Vajrasana or Padmasana are suitable for practising Pranayam. The mat or seat used for Pranayam should be bad conductor of heat, use blanket or Kusha etc.
- Always breathe through nostrils. This will filter the air and maintain the body temperature through Ida, Pingla nerves and the foreign particles are blocked outside only.
- Pranayam should be done after four or five hours of taking meals. After waking up in the morning finish the morning chores and then practise Pranayam as this is the best time.
- In the beginning practise it for five or 10 minutes and then slowly increase the duration and take it up to half or one hour. Always practise in fixed numbers, not less or more. If stomach does not get cleared in the morning then take Harad or Triphala churna with hot water at bed time. Kapalbhati Pranayam is also beneficial for clearing stomach.
- The mind should be happy and calm while practising Pranayam. Pranayam also makes the mind calm, happy and focused.
- Pranayam should be practised according to the season and body constitution. Some Pranayam increase the body temperature, some give coolness, whereas some are normal.
- If Pranayam causes tiredness then take five or six normal breaths and rest for sometime.
- Pregnant women should not practise Kapalbhati, Bahya Pranayam and Agnisar. They should practise rest of the Pranayam slowly. Practising Pranayam will help in giving birth to healthy and intelligent progeny.
- Eat pious, simple and non-oily food, milk, fruits, and ghee, vegetables, sprouted grains, Coarse grains like porridge.
- Do not stop breath forcibly while practising Pranayam. Inhaling is known as Poorak, stopping it inside is called Kumbhak, exhaling is known as Rechak, controlling the breath outside is called Bahya Kumbhak.
- Pranayam does not mean only Poorak, Kumbhak and Rechak but it is controlling and balancing the speed of breath and Pran and also concentrating the mind on one particular subject.
- Before practising Pranayam chant loud and deep 'Om' and sing devotional songs. This will give peace of mind and concentration. It is very necessary to have peace of mind which is free of thoughts while practising Pranayam. Chant Gayatri mantra, Om to get spiritual strength.
- Keep the eyes, mouth, nose and other organs in their natural state while practising Pranayam. Be calm, tension free and practise it in simple manner. The neck, spine, chest and hips should be absolutely straight while practising Pranayam. This is beneficial and gives good results.
- For some reasons if you are unable to sit on the floor, you can do Pranayam sitting on a chair, couch or bed. Make sure that you sit straight and seat should not be too soft. If you can not sit at all, you can do Pranayam lying down as well.

- It should be done slowly and steadily without any kind of hastiness.

Yathāa siṃhō gagō vyāaghṛō bhavēḍ Vaśayaḥ Śanāiḥ Śanāiḥ ।
Tathāiva vaśyatē vāayuḥ aṇyathāa hanṭi sāadhakaṃ ॥

- It is just like controlling the wild animals such as like tiger, lion, elephant etc. When we show hastiness the animals can attack us in self-defence. In the same way Pranayam should also be done slowly and duration should be increased gradually.
- It should be done after taking bath and doing of prayer etc. If you want to take bath after practising Pranayam then wait for 15 - 20 minutes. Practise Pranayam under the guidance of a teacher and learn how to do Asana, Pranayam, Mudras etc. A sick person should give due attention to precautions as advised.
- Memorize the following verse and chant in mind while practising all types of Pranayam in order to get the complete benefits.

Yukṭāahāaravihāarasya yukṭa çhēśya karṃasu ।
Yukṭa ṣwapṇāa vabōdhasya yōgō bhavati dukhahāat ।

Useful Bandhs in Pranayam

The generation of power in our body with the practice of Yog, Asana, Pranayam and bandh is controlled and taken in. 'Bandh' means stopping or tying. The bandhs are extremely important in case of Pranayam and it is incomplete without it. Yog Asana, Pranayam and bandh circulate life energy in our body and make us introspective.

The bandhs have been mentioned underneath.

Jalandhar bandh

Sit in Padmasana or Sidhasana and inhale. Both the hands should be kept on knees and bend the chin slightly downward so that it touches the upper chest area. This is known as Jalandhar bandh. The eyes should be focused in between the eyebrows. The chest should be straight; this bandh holds the network of nerves in the neck area.

- It makes the voice sweet, melodious and attractive.
- It blocks Ida and Pingla nerves and therefore life energy enters the Sushmana nerve.
- It is beneficial for all the throat related diseases. It should be practised in diseases like tonsillitis, thyroid etc.
- It arouses the Vishudhi chakra.

Uddiyan bandh

The action, which helps the Pran to move up and enter the Sushmana nerve, is called Uddiyan bandh. Exhale and relax the stomach area. Then contract the stomach as if you are trying to touch the back (internally). Do Jalandhar bandh and lift the chest slightly upwards. Let the stomach touch the back. Do it as much as possible, inhale and repeat as above. Begin with three repetitions and increase gradually.

In the same way stand straight, place both the hands on knees to perform the bandh.

It cures stomach related problems, it is beneficial in diabetes, gastric trouble, constipation and hernia problems.

It arouses Pran and purifies Manipur chakra.

Moolbandh

Sit in Padmasana or Sidhasana and do Bahya or Abhyantar Kumbhak, contract the rectum, urinary

bladder. In this bandh the lower abdomen gets stiff. It is easy to do this along with Bahya Kumbhak. The experts can easily perform it for several hours. It should be practised for long duration under an expert's guidance.

- This bandh arouses the Mooladhar chakra and helps in arousing of Kundalini.
- It cures constipation and piles, increases digestive fire.
- It strengthes the semen and is important for practising celibacy.

Maha bandh

Sit in Padmasana or any other meditative pose and perform all the three bandhs together, this is called Maha bandh. The benefits are same as mentioned above. While doing Kumbhak all the three bandhs are performed.

- The Pran moves upwards.
- Purifies and strengthens the semen
- It helps in the confluence of Ida, Pingla and Sushmana

Right posture for Pranayam

The spine should be absolut0ely straight for practising Pranayam. Sit in any meditative pose like Padmasana, Sukhasan, and Vajrasana. A chair can be used if it is uncomfortable to sit on floor but the spine should be straight. Nowadays people practise Nadi Shodhan and other Pranayam while walking, this is wrong practice and can be very harmful. Pranayam increases the vital life energy and arouses the chakra attached with the spine. Therefore, it is necessary to sit straight. Practising Pranayam in correct posture on the floor or chair helps in concentration of the mind.

Seven Techniques/Processes of Pranayam as Popularized by Swami Ramdevji Maharaj

The seven types of Pranayam are mentioned in different texts but every Pranayam has its own importance. A person cannot practise all the seven types daily, therefore Swamiji has formulated a scientific method and spiritual process of all the seven steps of Pranayam with the help of his Guru's blessings and own personal experience. This whole process takes around 20 minutes and the benefits are as mentioned below:

- It maintains the equilibrium of vata, pitta and kapha.
- It improves the digestion system and cures all the stomach-related diseases.
- It cures the diseases related to the heart, lungs and brain.
- It is beneficial in case of obesity, diabetes, cholesterol, constipation, gastric trouble, acidity, respiratory problem, allergy, migraine, blood pressure, kidney diseases, sexual diseases and even incurable diseases like cancer etc.
- It develops the immunity.
- It can protect a person from hereditary diseases or person to fight diseases such as high blood pressure, diabetes and heart disease.
- It controls hair loss, premature graying of hairs, wrinkles, eyesight, loss of memory power, ageing and increases longevity.

Comment: Read Swami Ramdev Baba's 'Pranayam Rahasya' for complete information regarding Pranayam, types, method of practice and its effects.

- It gives natural glow, brightness and shining on the face.
- It helps in purification, arousal of chakra thus providing spiritual strength (arousal of Kundalini).
- The mind remains stable, calm, happy and enthusiastic, it prevents mental diseases and depression etc.
- The person is able to reach the stage of meditation automatically and develops the capability to meditate for several hours.
- It cures all the physical and mental diseases and removes negative thoughts like lust, anger, greed, attachment, pride and others.
- It removes all the foreign particles, tonsils and other disorders.
- Negative thoughts are removed and the person practising Pranayam is always happy, optimistic and full of enthusiasm.
- Samaṭwaṃ yōga uçhyatē yogaḥ ƙaṛmasu kāuśalaṃ ı The regular practice of Pranayam balances the mind and body and develops the physical, mental, spiritual and intellectual abilities.
- Pranayam increases the positive attitude, qualities, productivity and creativity.
- Pranayam develops a healthy and sensitive person. A person possessing healthy mind and body can never indulge in violence, crime, corruption, suicide, bribery, dacoity, theft, indiscipline, prostitution, duping etc. Therefore Pranayam and Dhyan are the only solutions to fight out negative energies like violence, crime, indiscipline, treachery, irresponsible, insensitive and unreliable behaviour.

Bhastrika Pranayam

Sit in any comfortable posture and inhale till diaphragm is full and exhale with full force. This is known as Bhastrika Pranayam and should be done according to individual capacity in three different ways, slow, medium and fast. Those who have a weak heart and lungs should do Rechak and Poorak at slow pace. A healthy person and a trained person should try to increase the speed gradually and first do it at medium speed and then at fast pace. This Pranayam should be practised for three to five minutes. While practising Bhastrika Pranayam we should think that the divine strength, energy, purity, calmness and happiness prevailing in the universe is positive and that vital life energy is entering inside our body. In this way, Pranayam done with auspicious and positive thoughts is very effective.

- Patients of high blood pressure and heart disease should practise it slowly.
- When you inhale contract the stomach and fill the air till the diaphragm. This will prevent the air entering the stomach and will remain in chest and ribs.
- In summer season this Pranayam should be practiced for lesser duration.
- In case of excess kapha and sinus problem which results nose being blocked then close the right nostril and do Rechak and Poorak from left nostril. Then close the left nostril and do Rechak and Poorak with right nostril at slow, medium and fast pace. Then finish Rechak and Poorak with both the nostrils and practice Bhastrika Pranayam.
- The eyes should be closed and chant Om in mind with each breath.
- It cures cold, catarrah, allergy, respiratory problem, asthma, sinuses and other diseases. It strengthens the lungs, heart and brain as they get pure energy.
- It cures tonsils, thyroid and other diseases of the throat.
- It brings the tridoshas in equilibrium and the toxic, foreign substances are evacuated from the body.
- It stabilizes the mind and Pran or vital life energy. It is helpful in arousal of Kundalini.

Kapalbhati Pranayam

Kapal means brain and Bhati means light, brightness, shine, glow etc. The Pranayam, which brings glow, light, shine on the forehead is called Kapalbhati. This is slightly different from Bhastrika Pranayam. In the latter inhaling, exhaling is done with the same speed but in Kapalbhati focus is laid on exhaling with full force. We do not try to inhale but air enters automatically while exhaling. The person should exhale with full concentration. The stomach contracts and expands automatically and force is exerted on Mooladhar, Swadhisthan and Manipur chakra. This should be practised at least for five minutes daily. While practising this Pranayam we should think that air that we are breathing out is taking away with it all the diseases present in the body. The person suffering with a particular disease should think in this manner and remove the negative feelings present in his mind like anger, lust, greed, attachment, jealousy, hatred, etc. If we think that our body is getting rid of the diseases and positive energy is entering then it has positive impact.

This Pranayam should be practised for at least three minutes and then increased up to 15-20 minutes. In case of tiredness take rest in between after regular practice. It can be done nonstop for five minutes. This is the maximum duration for Kapalbhati. In the beginning the person might experience back and stomach pain but it disappears after some time. In summer the person predominant with pitta nature should practice it only for two or three minutes.

- It increases the glow, brightness and beauty of the face.
- It is beneficial in phlegm related diseases like asthma, allergy, respiratory problems, sinuses etc.
- It cures diseases related to lungs, heart and brain.
- It is extremely beneficial in case of obesity, diabetes, gas, constipation, acidity, kidney and prostrate problems.
- Regular practice of Kapalbhati for five minutes cures constipation, diabetes without any medicines. It reduces extra fat on stomach and back by four to eight kilos within one month and it also removes the blockage from arteries.
- The mind remains stable, calm and happy. The negative thoughts are kept at bay and the person is free from depression and other mental diseases.
- It circulates divine strength in all chakras or centers and purifies them.
- This Pranayam is very beneficial and has a positive impact on stomach, pancreas, liver, spleen, intestines, prostrate and kidney. This Pranayam is alone capable of giving all the benefits for stomach, which cannot even be obtained from asana. It strengthens the weak intestines.

Bahya Pranayam (with tribandh)

- Sit in Padmasana or Sidhasana and exhale all at once completely and with full force.
- Do Moolbandh, Uddiyan and Jalandhar bandh and control the breath outside for as long as possible.
- When you feel like breathing in then remove all the three bandhs and breathe normally.
- Inhale and repeat the Pranayam without stopping it. Repeat this 3-21 times according to capacity.

One should always think positive while doing this Pranayam and think that all the diseases and dosha present in the body are going away and the body is being filled with fresh new positive energy. This type of auspicious and positive attitude gives beneficial results.

This is totally harmless Pranayam. It controls the playfulness of the mind, increases the digestive fire, it is beneficial in stomach diseases. It makes the mind sharp and intelligent. It purifies the body, cures early ejaculation and humours related problems. Bahya Pranayam strengthens the stomach organs and in the beginning the practitioner might complain of pain in the diseased or weak part of the stomach. Therefore, give rest in the beginning and do all the three bandhs while doing this Pranayam.

Anulom-vilom Pranayam

Press the right nostril with right thumb and breathe in completely from left nostril then close the left nostril with middle and ring finger and exhale completely from right nostril. Then inhale from right nostril and exhale from left nostril.

Ida or left nostril indicates moon, moon power or calmness, therefore this Pranayam should be started from left nostril for Nadi Shodhan. The pace of breathing should be increased first to medium and then fast. Inhale with full strength and breathe out in the same manner. Rechak and Poorak done at fast speed increases the sound of the vital energy. This completes one cycle. This rhythmic breathing should be repeated, viz. inhale from left nostril and exhale from right nostril and vice-versa. Initially it causes tiredness within two or three minutes of practice. Take rest and repeat it after sometime. It can be done from 5 to 25 minutes. Regular practice for some days will increase the strength and within one month the practitioner can practise it for five minutes minimum. Every person should practice it for at least five minutes. In summer it should be done for five to 15 minutes. Five minutes of Anulom vilom Pranayam arouses the Mooladhar chakra. This is known as Urdhvaretas in Veda and in modern Yog parlance it is known as arousal of Kundalini. While practising this Pranayam we should think of 'Om' mentally. This increases the concentration and the mind reaches the higher stage. While practising this Pranayam one should think mentally that Sushmana Nadi is getting aroused. A divine light is glowing in all the chakras. The person should think that the whole body is glowing with a divine light. The divine light, should be experienced both externally and internally. Think that this divine light, strength of God is spreading in all directions. The Almighty God is enlightening the whole world with this divine light. Enjoy the light and increase the knowledge. The knowledge attained when the Kundalini is awakened opens the six wheels in the way of Sushmana Nadi. Guru is just the source of inspiration for this power, he associates us with divine compassions. This real knowledge is attained from the strength of God. Anulom-vilom Pranayam practised with this divine knowledge and feelings is beneficial for physical, mental and spiritual strength. A divine light arises from Mooladhar chakra, arouses Kundalini and the mind moves upwards and the person attains the real knowledge.

- This Pranayam purifies 72 crore 72 lakh 10 thousand and 210 nerves. When the nerves get purified the body becomes healthy, strong and bright.
- It is beneficial in case of joint pain, dysentery, gout, Parkinson's disease, nervous weakness, vata, urinary problem, humours loss, low sperm count, acidity, pitta, cold, catarrh, sinuses, asthma, cough, tonsils and other diseases. It balances all the three dosha.
- It opens the blockages in the heart arteries. Regular practice of this Pranayam is capable of opening 30 - 40 percent blockages within three to four months. We have experienced this after testing it on several patients.
- It cures the irregularities in cholesterol, triglycerides, HDL, LDL etc.
- It overcomes negative thinking and increases positive thoughts. It gives happiness, enthusiasm and courage.
- This Pranayam purifies mind, body, thoughts and values. It cures all the diseases of the body. The mind is engrossed in Omkar.
- Practising this Pranayam for 250 - 500 times arouses Kundalini.

Brahmari Pranayam

Inhale and press the nostrils with the tips of middle fingers and concentrate on Agya chakra, in between the eyebrows. Close both the ears with thumbs and make a sound like bee and chant Om. Repeat it once again and do at least three times and up to 11 - 21 times maximum. This Pranayam should be

done with full concentration and deep devotion towards God. We should think mentally that God is bestowing his grace, happiness and peace on us. The God appears in the form of a divine light and will take away all the ignorance present in the mind and make me wise. In this way, the Pranayam should be done with pure feelings and the practitioner will be able to meditate automatically. This stabilizes the playful and wavering mind. It is beneficial in case of mental tension, anxiety, high blood pressure, heart disease etc. and is highly useful in Dhyan.

Udgeet Pranayam

After doing all the above-mentioned Pranayam concentrate on breathing and chant Om. The shape of our eyebrows resembles the letter Om. The whole body and universe is filled with Om. It is not a person or a shape; it is a divine power, which manages the entire universe. The breathing speed should be so low that we should not be able to feel it. It should be so mild that a piece of cotton kept in front of the nose should not move. Slowly increase the duration up to one minute. Try to experience the breath from within. In the beginning you will experience it in the tip of the nose but slowly you will experience it deep within and the practitioner will reach the stage of deep meditation. One should practise it while going to bed as this will help in getting sound sleep and in getting rid of bad dreams.

Pranav Pranayam

This is the highest stage of Pranayam. It can also be called as the stage of Dhyan. Practically speaking concentration is the result of Pranayam. Practice of this Pranayam controls the mind and sensory organs and the practitioners get into the depth of concentration. Saint Patanjali has descried this stage as Taṭra praṭyayāikatāanātāa ḍhyāanaṃ ।

Concentration is the even flow of knowledge of unity in between eyebrows, navel and heart. Do not think of anything else except of Almighty God at the time of practising. Being engrossed in the thought of omnipotent, bright and quite form of God is Pranv Pranayam.

Dhyana (concentration) is associated with us every moment. According to the Indian culture it completes every process. Therefore, today also whenever our elders or parents advice us, they ask us to do every work with concentration, study with concentration etc. But what is concentration? Nobody bothers to ponder on this issue. We see that this word is associated with us in every work of life and therefore should understand that concentration is inevitable in life. Human being is incomplete without concentration. Success cannot be guaranteed in attaining any material or spiritual goal in its absence. Concentration leads to happiness and peace of mind.

We can find the importance of meaningful chanting of Omkar for attaining concentration. God has created all parts like eyebrows, eyes, nose, lips, ears, heart and chest in the shape of Om.

In this way the practitioner chants Om and experiences the presence of omnipresent, omnipotent, unending and Almighty God and engrosses in his divine form. Omkar is not an individual or shape, it is a divine light, which is controlling this entire universe. The followers of different religions, communities, sects call it by different names and worship it. The soul is invisible in this body, but all the tasks inside the body are carried on under its supervision, in the same way we cannot see the divine strength present in the universe in the form of Om but it is controlling the whole universe.

The mind is concentrated on respiration and Udgeet is worshipped with Pran. All the sensory organs are full of faults, because our eyes can see both good and bad scenes. The ears listen to both vulgar and decent language. Similarly the nose can smell both fragrance and odour, the tongue can speak both lies and truth. The taste takes in both edible and inedible things, the good and bad thoughts arise in our mind. Therefore, nothing is perfect. Pran is completely faultless and uniform. Therefore we should take the shelter of faultless Pran in order to realize the faultless divine and uniform consciousness.

Whenever you get time, try to introspect, inhale and exhale at both fast and slow pace.

Practise Pranv Pranayam with every breath. See that pace of breath should be so soft that the sound should not be heard even to self. Try to take one respiration in one minute. Try to see the respiration from within. Initially you will experience the touch of respiration only in the tip of the nose. Slowly you can experience the breath deep within. Practise meaningful chanting of Omkar along with respiration as it will help in attaining concentration. The practitioner is able to engross in the divine form of Almighty God with regular practice of this Pranayam. He attains priceless divine happiness suitable for meditation. The practitioner should concentrate in this manner at the time of sleeping.

This will help in enjoying sound sleep. Internal negative power transforms into positive power, diseases get cured and life is filled with positive energy, chastity, and good health.

Pranayam Beneficial in Treatment of Diseases

Surya Bhedi Pranayam

Sit in meditative pose and do poorak with right nostril then do Kumbhak with Jalandhar and Moolbandh and do Rechak with left nostril. Increase the duration of Antar Kumbhak gradually. Increase the repetitions in odd numbers and take it up to 10. While doing Kumbhak the focus should be on the brightness of the Sun. In summer reduce the duration of practice and repetitions as it increases the temperature and pitta in the body. It cures the diseases caused due to vata, kapha, blood impurities, skin problems, stomach worms, leprosy, syphilis, contagious diseases, indigestion, and gynecological problems. It is helpful in arousal of Kundalini. It controls ageing and should be done after Anulom-vilom. Doing this Pranayam with Kumbhak improves heart function, activates the body and reduces weight. Repeat 27 cycles twice daily.

Chandra Bhedi Pranayam

Do poorak with left nostril and then do Antar Kumbhak. It is best to practise this Pranayam with Jalandhar and Mool Bandh. In this Pranayam poorak is always done with left nostril and Rechak with right nostril. It is just opposite to Surya Bhedi, while doing Kumbhak think about the bright shining Moon. Reduce the practice in winter.

It brings down the body temperature, overcomes fatigue and decreases heat. It controls the anxiety of mind and controls the burning sensation caused due to pitta.

Ujjayi Pranayam

Contract the throat and inhale while doing this Pranayam. Sound similar to snoring is made while contracting the throat. Sit in meditative pose and inhale from both the nostrils. Contract the throat and you will feel the touch of air in the throat. The air should not touch inside the nose. When the air touches the throat a peculiar sound is produced. In the beginning do not do Kumbhak, practise only Poorak and Rechak. After Poorak practise Kumbhak for same duration and then double its duration (1:2). If Kumbhak is to be practised for more than 10 seconds then you should do Jalandhar and Moolbandh also. In this Pranayam close the right nostril and do Rechak with left nostril. It is beneficial for those who suffer from chronic cold, cough, dysentery, indigestion, liver problem, phlegm, fever, spleen and other diseases throughout the year. Regular practice makes the voice sweet and melodious. It is the best Pranayam for arousing Kundalini, meditation, and concentration. It also cures lisping in children.

Karna Rogantak Pranayam

Do Poorak with both the nostrils and then close the mouth, both nostrils and throw out the Poorak air from both the ears. Push the air upwards four to five times and then do Rechak with both nostrils. Repeat it two to three times. It is beneficial for ear diseases and improves hearing power.

Shitali Pranayam

Sit in meditative pose and keep the hands on knees. Fold the tongue and open the mouth and do Poorak with mouth. Inhale from tongue and fill the air in lungs. Control the breath for some time and close the mouth and do Rechak with both the nostrils. Then fold the tongue and do Poorak with mouth and Rechak with nose. Repeat it 8 - 10 times. Reduce the practice during winters.

You can also do Jalandhar Bandh with Kumbhak. People suffering from kapha, tonsillitis should not practice Shitali and Sitkari Pranayam.

- It is beneficial in diseases related to tongue, mouth and throat. It cures the diseases of spleen, fever, indigestion etc.
- The practitioner is able to control thirst and hunger with regular practice. This has been mentioned in Yog books.
- It controls high blood pressure, is beneficial in case of pitta related diseases and purifies blood.

Sitkari Pranayam

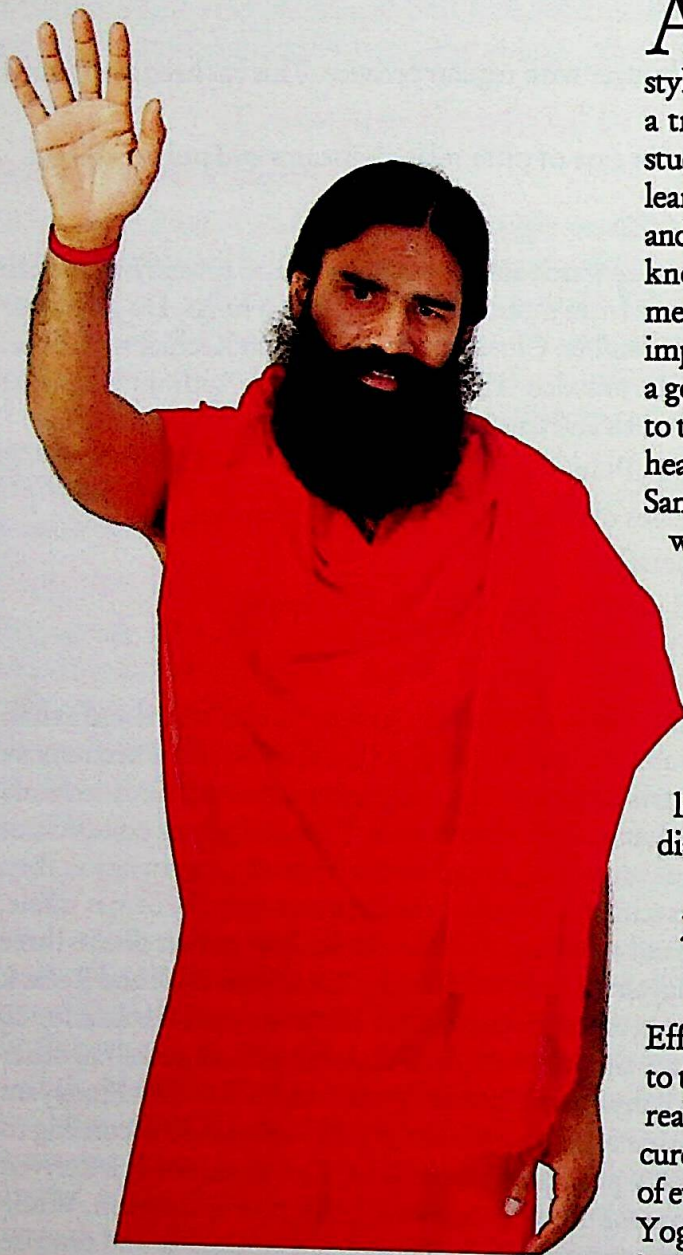
Sit in meditative pose and try to touch the tongue upwards and join the upper and lower row of teeth and open the lips. Now make see-see sound, inhale from mouth and fill the air in lungs. Do Jalandhar bandh and remain in this position for as long as possible. Close the mouth and do Rechak with nose. Repeat at least 8 to 10 times. In winters reduce the practice. This can also be done without Jalandhar and Kumbhak Bandh. While doing Poorak the teeth and tongue should be stable at their position.

- The qualities and benefits are similar to Shitali Pranayam.
- It cures dental problems like pyorrhea, diseases of throat, mouth, nose, tongue etc.
- It reduces sleep and controls the body temperature.
- The patients of high blood pressure should practise it 50 - 60 times for benefit.

Nadi Shodhan Pranayam

In the beginning this Pranayam should be done like Anulom-vilom. Inhale from left nostril and exhale from right nostril. After inhaling stop the breath and do Moolbandh and Jalandhar Bandh. Then remove Jalandhar Bandh and exhale slowly with right nostril. After exhaling completely inhale and do Kumbhak, control the breath inside and then exhale from left nostril at slow pace. This completes one cycle of Nadi Shodhan. If this Pranayam is done without using fingers and on the basis of concentration then it is even more beneficial. This helps in concentrating the mind on the Pran and mind becomes stable. We should not make any sound while inhaling and exhaling. This should be done at least one to three times or more if possible. In Nadi Shodhan Pranayam the ratio of Poorak, Antar Kumbhak and Rechak should be 1:2:2, this means, Poorak for 10 seconds, Antar Kumbhak for 20 seconds and Rechak for 20 seconds. Later the ratio should be 1:4:2. Not only that you can join Bahya Kumbhak as well in other words do poorak, antar Kumbhak, Rechak and Bahya Kumbhak in the ratio of 1:4:2:2. This Pranayam should be done at a very slow pace. Do not bother about number of repetitions and do according to body capacity. Long, deep Pranayam done at slow pace is very beneficial. The actual result is derived with proper rhythmic breathing and breath control. There is no need to take rest in between. While doing Poorak, Kumbhak, Rechak chant Gayatri mantra and Om mentally. Be optimistic and practise it with devotion. The benefits are similar to Anulom-vilom Pranayam.

Chapter 4

WORLD TAKES TO YOG WITH SWAMI RAMDEV

Adopting a particular knowledge, education, tradition, culture or civilization in one's life-style is not an ordinary situation. The public accepts a tradition after repeated experiments, research, study, and usage for several centuries. Innumerable learned people have contributed in the field of Yog and we owe this knowledge to them. However, this knowledge remained more of a secret during the medieval period. Some people practised it just to improve flexibility, enhance beauty and to achieve a good figure. People did not pay much attention to the ground rules of Sadhna for maintaining good health and Pranayam for achieving Dhyan and Samadhi. By doing physical excercise (asana) people were able to achieve good figures and their bodies also became more flexible leading to the generally held perception that Yog was all about asanas. It was a very narrow and erroneous perception of the word Yog and the science of Yog. Also truth is that practising asanas did not relieve one of difficult diseases like heart blockage, cancer, high blood pressure, diabetes, hepatitis, asthma and arthritis.

21st Century Rediscovers Yog/ Pranayam

Efforts made by Patanjali Yogpeeth has now led to the wider acceptance of Yog as countless people realized that their serious ailments were getting cured with the practice of Pranayam. Today people of every age, segment, caste and religion have made Yog part of their daily routine. Indeed it is an incredible phenomenon when people from all walks of life have accepted culture and tradition of Yog. It is also true that untill Yog is fully backed by clinically controlled trial, some selfish, prejudiced people will continue to indulge in the politics of allegations and counter allegations. However, such controversies indirectly help in promoting Yog. Whatever experiments we have done so far, prove that Yog can be a solution for all the problems of the world. Experiments, results, analysis, and preseverence constitute the process of reaching the

truth. We are committed to establish Yog and Ayurved on international platform as an evidence-based part of medical science.

Besides commoners, senior politicians, administrators, senior judges, media and management professionals have learned Yog directly from Swami Ramdevji Maharaj. Many states have made Yog education compulsory in schools. Defence personnel, police officers, and others from related fields have learnt Pranayam and are making efforts to introduce it in their system. Swamiji has been instrumental in integrating world's spiritual and virtuous strengths.

An ambitious plan is being implemented to give Yog an international platform. Trained Yog teachers of Patanjali Yogpeeth are giving free Yog education in several countries including UK and USA. In almost every district of India, Patanjali Yog training committees have been formed and are working with complete dedication and devotion. Around five to 10 lakh main and assistant Yog teachers will be ready to take charge by the end of 2007 and 2008. We can together achieve the goal of building a healthy India and world. Daily practice of Yog not only gives good health but also develops healthy thoughts, attitude, positive mind and develops good qualities. We believe that very soon Yog would become a part of international culture and the whole world will accept Indian philosophy of life supported by scientific evidence. We Indians should take pride in the fact that wider acceptance of Yog will also pave the way to world peace and welfare. Yog will help in creating a healthy, sensitive society, nation and world. A healthy and sensitive mind and body will be free from all kinds of violence, casteism, regionalism, communal differences and gradually there shall be more of harmony, love, peace, humanism, sense of service, empathy and tolerance in this world. There will be heaven on earth. The integration of science with spiritualism will reduce the negative impact of development.

Swamiji is carrying on his Yog revolution guided by the principle of – Sarvey Bhavantu Sukhinah Sarvey Santu Niramaya that is may everyone be happy and disease-free. Nobody should feel insecure or be poor. Swamiji is executing this mission through Yog camps, so far more than hundred camps have been organized in India and abroad. The main objective of these camps is to make the whole mankind healthy, free of pain, suffering and diseases. Swamiji has a dream that of seeing to see India regaining its old status of a world mentor and to guide people in recognizing their ultimate goal and in realizing their full potential. There is nothing human in conquering the world with muscle and money power. The main thought behind the concept of a world mentor is that India should continue its work to propagate human values and should lead and protect the people who are oppressed and suffering because of all sorts of reasons.

There could be no other sublime objective than the objective of building a 'Healthy India and Healthy World'. Swamiji is working tirelessly towards this objective by bringing Yog to every individual in this world which is not only a difficult but almost impossible task. Though print and electronic media have played a major role in disseminating knowledge of Yog throughout the world, it also promotes negative aspects of life like violence, lust and crime that go contrary to the cocepts of Yog. However it is heartening to point out that media in general has displayed a very positive approach in extending Yog to each and every individual.

Swamiji is committed to the welfare of not only Indians but of the humanity in general and has made a great progress in his mission. His in-depth discourses on issues relevant to today's life and his knowledge of how to lead an ideal life based on Vedic principles and to develop one's life in totality - are a source of inspiration and motivation for the mankind. He is a yogi, an ascetic who has selected the path of Yog to relieve the mankind from suffering, depression and tension. He does not aim for profits like multinational companies which only aim for profits and he is not acting out of selfish interests to mislead or confuse people. Revered Swamiji has organized Yog camps in almost all the big cities of India and also overseas in UK and USA and plans to do it world wide. Besides Swamiji

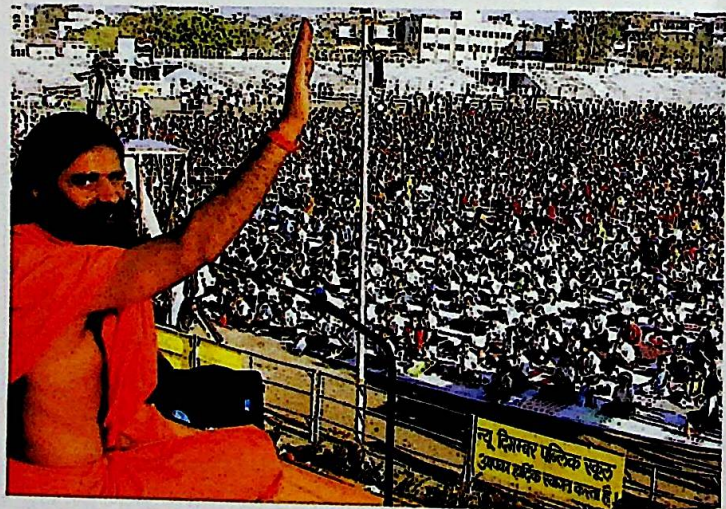
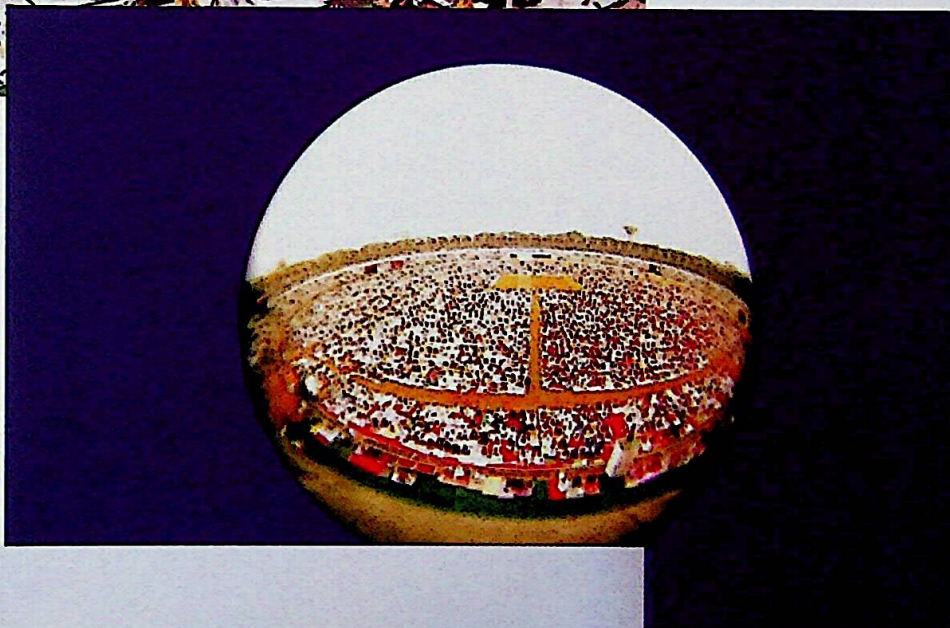
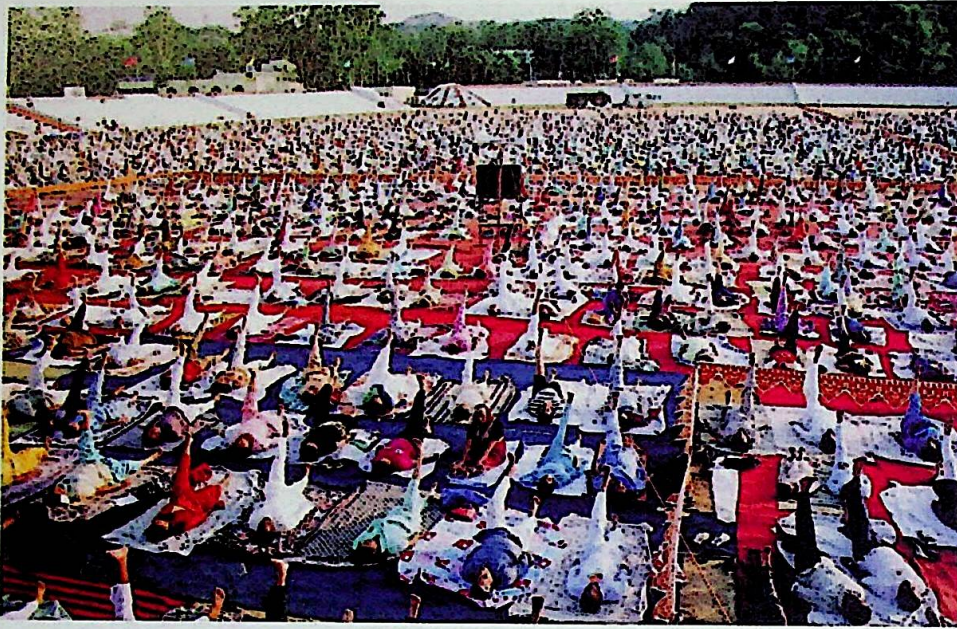
has addressed and trained thousands in various Yog camps organized in schools, colleges, jails and as part of social and spiritual programmes. In the next few months Swamiji Maharaj plans to hold Yog camps in UK, USA, Canada, Thailand (Bangkok), Dubai (UAE), Indonesia, Mauritious, Holland, Kenya, Uganda, Yugoslavia, Tanzania and Nepal. Swamiji's Yog revolution has reached almost all the nations of the world through electronic media, various magazines and newspapers and through his own publications.

Yog, A Ray of Hope for People in Despair

Since ancient times, sages have been saying: Sharirmadhyam Khaludharam Sadhnam, i.e. be it work or pleasure, it is possible only through a healthy body. Modern medical science also considers prevention to be the primary step towards good health. Therefore it is necessary to make Yog a part of daily routine. It is true that is cause of illness some may have the means to benefit from the big hospitals and be able to afford the huge cost. But 65 percent of Indian population and a large number of people in other countries who cannot even think of seeking expensive medical treatment, have been blessed with life-saving medicine in the form of Yog. It is also a blessing for those who are well off but are almost dead as they suffer from incurable diseases. They have the resources but do not know what treatment to take. Yog and Pranayam have prevented people from getting into such dismal situations. Yog offers a recourse for those who have lost hope, it opens a new path when all other paths are closed.

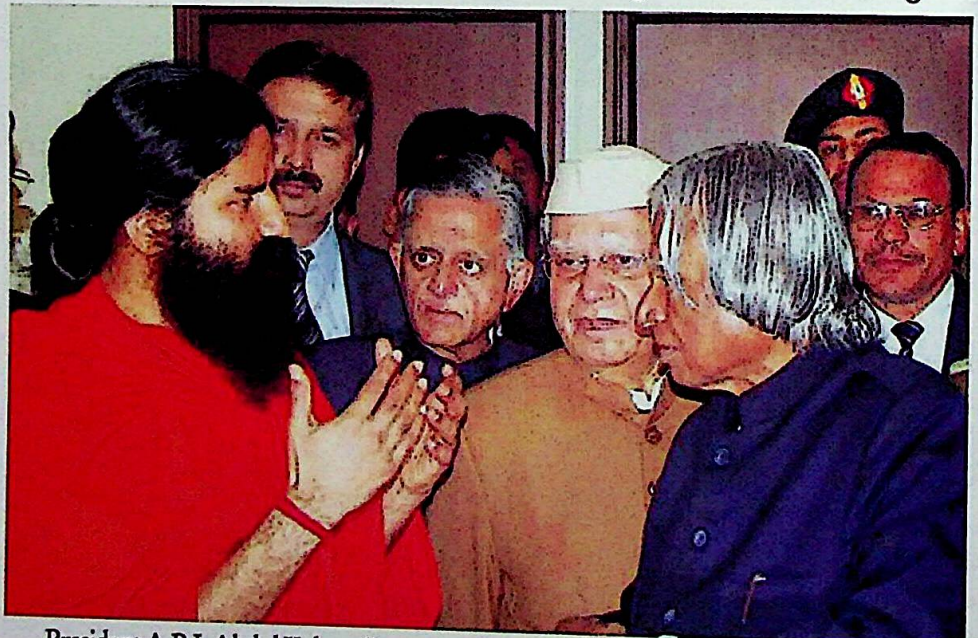
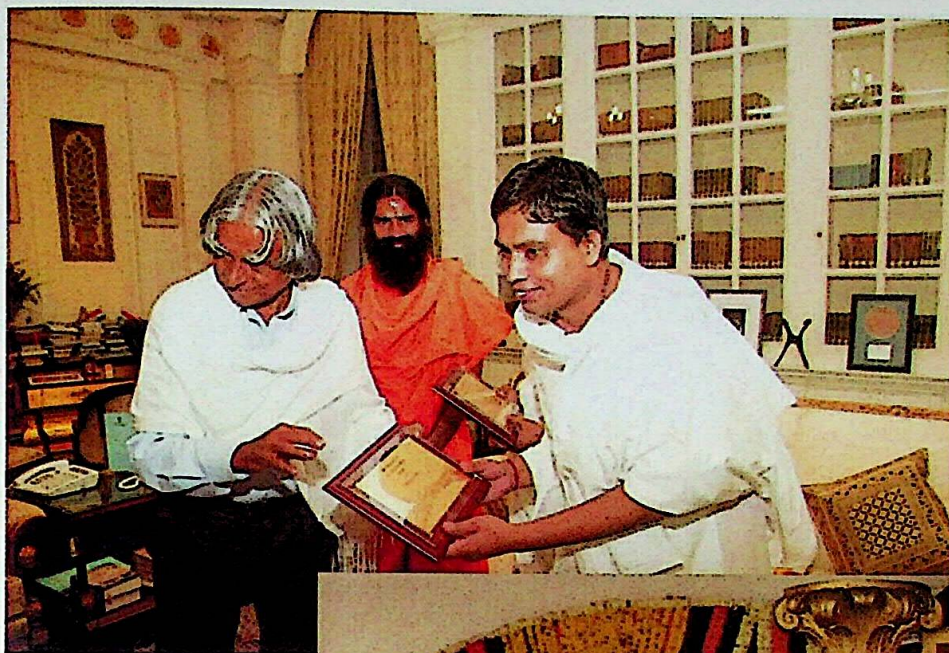
Just walk in into any Yog camps of Swami Ramdevji and you can experience the unity in diversity of this country. The people gathered might be wearing different clothes but the hearts feel the same, features could be different but the minds think the same, interests can be different but creativity is the same. You can see people of all ages, religions, community, caste, and class mingling together and striving for one common goal of achieving good health through Yog. It will be difficult to experience such a fascinating sight anywhere else except at Swamiji's Yog camp.

Rich and poor, men and women, young and old all come in huge numbers to gain some knowledge from Swamiji. People start queuing up in front of the venue in the wee hours, they start arriving very early to secure a place in Yog camps. When it is usually time to go to sleep, people start getting ready to reach the camp. The enthusiasm, the curiosity is worth seeing. You can see a little girl holding her grandmother's hand and a grandfather could be seen carrying his grandson on the shoulders to the Yog camp. These are just a few instances to give you a feel of our camps. If you get into a traffic jam even on a usually deserted road, it must be that a large number of people could be rushing to a Yog camp or coming back from it. Even in a country like England, where people wake up late in the morning, thousands of cars and vehicles can be seen stranded on the roads in the wee hours, it is a sure sign that Swamiji's camp must be on somewhere nearby.

These scenes incidences cannot be expressed in words, nor captured in pictures. However, we are presenting a few pictures here to show of millions of people who come to listen and catch the glimpses of a saint.

Glimpses of Yog camps organized at different places

Millions have attended the Yog camps globally

Millions of people practise Yog and Pranayam daily all over the world

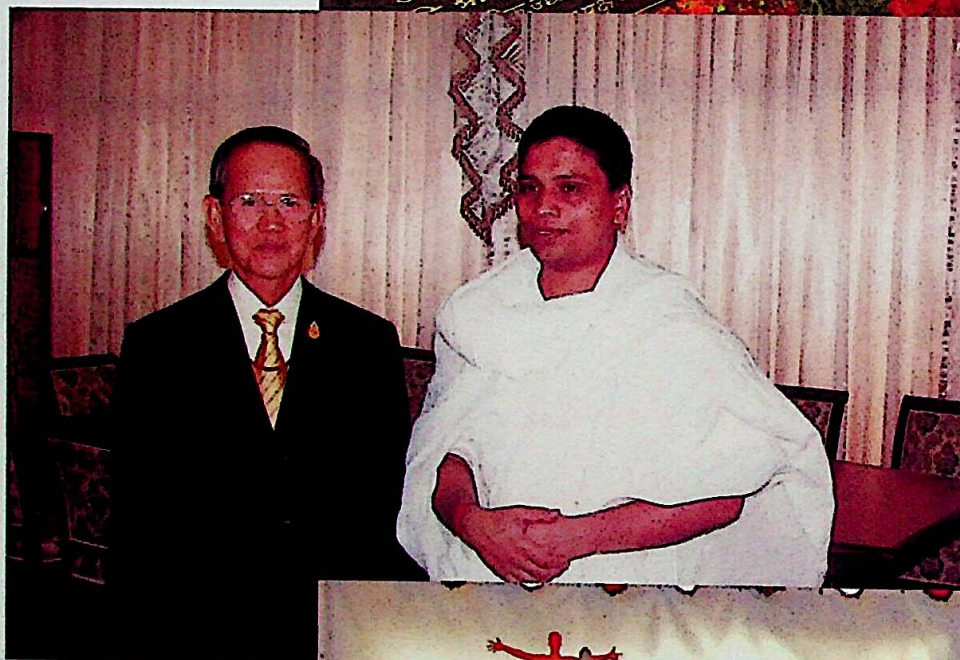
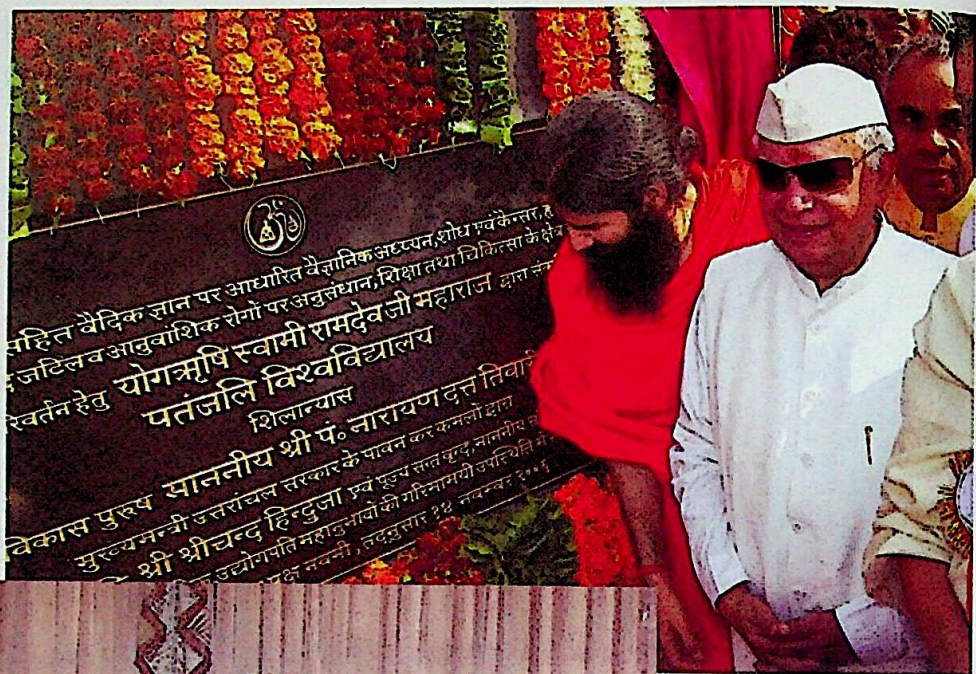
High Profile People of World from all Walks of Life Find a Common Platform in Yog

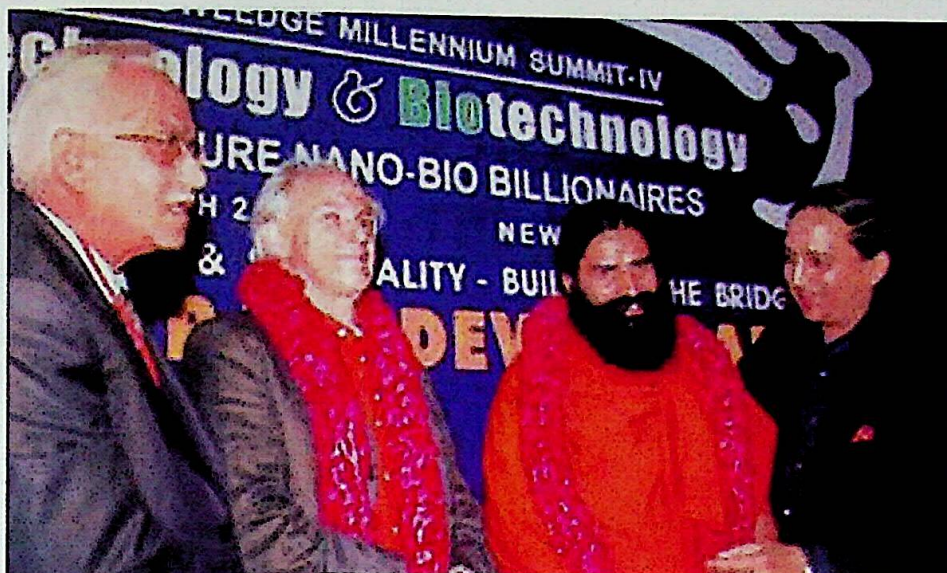
Some of the top personalities of the world including social workers, intellectuals, actors industrialists, bureaucrats, political leaders, have come together at one common platform of Yog leaving behind their competition and differences. Whenever Swamiji's Yog camps are organized the very important inhabitants of the that particular city are always present at the venue. If they have not been able to attend the camp due to some unavoidable reasons then they have contacted Swamiji and learnt Yog in the privacy of their homes.

Swamiji's efforts have attracted the famous personalities of not only India but also the world. It is only because of his worldwide Yog movement that today various international organizations are inviting him for various projects. Many top personalities of the nation and abroad including First citizen of India, honourable President, Dr A.P.J. Abdul Kalam, Vice-President Bhairon Singh Shekhawat, Noble Prize Winner Harry Croto, Britain's Health Minister, Patricia Hewitt have discussed Yog in detail with Swamiji. UNESCO has invited Swamiji to participate in its poverty-eradication programs

President A.P.J. Abdul Kalam disscussing Patanjali Yogpeeth's role in his Vision 2020 programme with Swami Ramdevji in presence of Governor Shri Sudarshan Agarwal and then Chief Minister Shri N.D. Tiwari of Uttarakhand

Acharya Balkrishnaji receiving a special momento from President A.P.J. Abdul Kalam in presence of Swamiji

Vice-President Bhairon Singh Shekhawat inagurating the first stage of Patanjali Yogpeeth

Major General (अ०प्र०) Bhuvan Chandra Khanduri Chief Minister (Uttarakhand) & other special Guests at the foundation-laying ceremony of the second phase of Patanjali Yogpeeth, Hardwar

Shri N.D.Tiwari, Former Chief Minister of Uttarakhand, laying the foundation stone for Patanjali University at Hardwar

Acharya Balkrishnaji with Thailand's Defence Minister Boonrat Somtat

Swami Ramdevji representing India at 'Stand Up Appeal Against Poverty' organised by UN at Times Square, New York

Swami Ramdevji with Nobel Prize Winner Prof. Hary Croto at a 'Live Scientific Dialogue' organized by ASSOCHAM

Swami Ramdevji enlightening Health Minister of UK, Ms Patricia Hewitt about Pranayam

Acharya Balkrishnaji in dialogue with Dubai's Health Minister Mohammad al Kutami about Yog

Children are the Future of the Nation

Children performing Yog with Swami Remdevji in a Yog Camp

Children are the future of the nation, they are the backbone of our nation, if we inculcate good values and virtues in them from a young age then we can certainly reach great heights. They should be taught about our rich culture, and we should teach them the harmful effects of addiction like alcohol, drugs, fast food, junk food, cold drinks and how the nation's wealth can be conserved. If children are healthy, the nation will also be healthy. Swamiji organizes special camps for children with this objective in mind. The presence of children in these camps has been between 25 thousand to 1.25 lakh in 100 camps organized at different places, which has given direct benefit to more than 50-60 thousand lakh children. We are confident that if children practise Yog along with their grandparents, then nobody can stop India from getting back its status of the World Mentor. Today several millions of children are learning Yog from Swamiji. We are presenting a few pictures here to show the overwhelming response from children. Swamiji's efforts have inspired children towards patriotism, culture and balanced diet. They will definitely be able to control the temptation for junk food and cold drinks.

New generation takes on to the path of Yog and Pranayam

Yog is equally necessary for children

Yog for Defence Personnel

Soldiers guard the borders of our nation and work for more than 16 hours a day. They are supposed to be alert and vigilant all the time and have to brave tough weather conditions. Moreover, they do not see their families for several months together and yet they are committed to protect the motherland. They are indeed fortunate as they have the chance to serve the motherland. But it is also true that incidences of irresponsibility are increasing in police, defence force or any other system associated with security of the nation. They are breaking down under intense stress and driven to suicide making their families helpless. Those who are supposed to make the society free of terror and war, are themselves plagued by, insecurity and depression. The only resource to change the heart, attitude of these people is Yog. Swamiji has organized Yog camps in different institutions associated with police and defence. He has aroused the feelings of patriotism and tried to relieve defence personnel from mental tension and physical ailments. Today, thousands of defence personnel are participating in these activities. Here are a few glimpses.

Swami Ramdevji teaching Yog to the Border Security Force personnel

Yog in Prisons: Transforming the Criminal

Defence Personnel Performing Yog

If a person commits crime knowingly or unknowingly he or she is imprisoned subsequently if the person's inner consciousness motivates him to do some good work for the society, humanity or the nation then probably this would be the greatest gift for the mankind. The main objective of punishment is to bring about improvement. If this process takes place through self-realization then it would transform a person's life. Swamiji has made a beginning in this direction. When a criminal will look within in the light of Yog, it is sure to bring about positive change in their attitude towards life. Swamiji believes that it is necessary to look at negative aspects of a criminal humanely in order to establish peaceful society. When the society and individual will be free from criminal attitude then problems like terrorism, robbery, dacoity, murders, kidnapping will reduce. Swami Ramdevji Maharaj has organized Yog camps in different prisons including Tihar Central Jail, New Delhi. He has brought terrorists and criminals on the platform of Yog and aroused the feeling of patriotism in their hearts. The result being that today the prisoners are giving Yog training to their fellow inmates.

Prisoners performing Yog

Prisoners welcome Swami Ramdevji at Tihar Central Jail in New Delhi

Chapter 5

A BOLD INITIATIVE IN SCIENTIFIC RESEARCH ON YOG

Yog is an age-old culture and spiritual heritage of India. Innumerable sages and seers have contributed to this field of knowleddge and science over ages. Aside from propounding means for gaining self-realization and nirvana such as meditation and samadhi (trance) they developed a system for keeping people healthy and disease free through various practices in the form of pranayams, mudras, and asanas. It was a collosal task. One can easily imagine the time and effort it would have taken in experimenting and determining the benefits and risks to perfect just the breathing techniques. Similarly it would have taken years of research for developing the asanas and mudras and their effects on the body; it involved studying carefully the postures and habits of hundreds of animals and determining how to emulate them in the human body. And it was not only animals; the sages keenly observed the features of all objects in nature and tried to incorporate them also in the Asanas, for example, plough (in Halasana), mountain (in Parvatasana), tree (in Vrikshasana) etc.

When we look at these asanas from an analytical perspective, we wonder why did the sages try to emulate birds, animals and other things of nature in human postures. For example, Mandookasana (frog), Bhujangasana (snake), Garudasan (eagle), Ushtrasan (camel) etc. were obviously developed based on careful observations of these animals. Thus it is also obvious that there was a scientific reasoning behind these selections. If we analyze the postures carefully we clearly see that they contribute directly to the fitness of the physical body. Similarly, looking at other Yog practices we find that each one of them has a scientific reasoning behind it. Unfortunately, with the passge of time, only the technique survived and the scientific basis was almost completely forgotten. It needed another epoch making sage to resurrect this knowledge and present it to the world.

In order to establish Yog as a science, especially medical science we need the contribution of a sage, who is not only an accomplished yogi but also understands the process of testing and proving the concepts of Yog using modern scientific methods and standards. One such person is Swami Ramdevji who has studied modern medical science in depth along with Yog and has proved that Yog practices meet modern medical standards With courage and confidence he has invited international scientists to work together and with him to evaluate and prove the scientific basis of Yog. This is the first ever such attempt of this kind. Swamiji humbly sums this up in these words, "I have just tried to add the prefix the letter Pra to Yog (prayog) which means scientific experiment". Yog, Pranayams, Asanas and other kriyas are age old. Swamiji first selected some simple and easy pranayams and Yog asanas that can be practiced by people of any age and health condition without difficulty. This was indeed a very complicated and taxing job. Selecting a few asanas from the vast repertoire of Yog, which could be used by all for preventing diseases, and controlling recurrence of diseases, and at the same time providing benefits like awakening talents, generating positive, creative, qualitative and productive qualities, etc. Experimenting with Yog, which could make the people disease-free and ultimately take them to the highest stage of meditation was a very challenging task. Today, the whole world is familiar with the work of revered Swamiji who has dedicated all his divine qualities, abilities, and talent to promote the welfare of mankind.

The results of the Yog experiments are avilable and now top scientists from medical world are analyzing

them. There is every indication that Yog is a complete health-building solution. So far information about Yog and Pranayam was available only in the old classics; some people practiced Yog simply as physical exercise or Pranayam for peace of mind But revered Swamiji has tested and demonstrated the life-saving benefit of Pranayam and the health benefits of Yog practice in general. He has taken Yog to millions of people through Yog camps and electronic media. The common man was unwilling to practice difficult asanas like Shirshasana, Paschimottasana or Chakrasana etc. Relizing this, he has (unveiling the deep hidden secrets of Yog) devised simple asanas which could be easily practiced by anyone and has demonstrated their effectiveness. Thousands have implemented these in their daily lives with great results. He has thus accomplished the first stage of his great mission of Healthy India, Healthy World. The results of his scientific experiments on Yog supported by relevant statistical data are presented in the following chapters. These will prove to be an eye opener for those who are resistant, ignorant, and doubtful about the effectiveness of Yog. We are confident that people will accept Yog as a scientific tool available for keeping body and mind in perfect health What we are presenting is our first attempt. This work of scientific research and documentation will continue till we complete the task of studying and proving the effects of Yog in the treatment of all diseases through clinically controlled trials and genetic research to meet the requirements of modern medical science. We are confident that one day Swamiji's dream of 'Healthy India and Healthy World' will turn into reality.

Pran – Nanotechnology in Medical Science

Nanotechnology is the synthesis and application of ideas from science and engineering for the conceptualization and production of novel materials and devices of extremely small sizes. The prefix nano means one billionth (10-9) and nanotechnology deals with sizes of nanometer (nm), usually less than 100 nm. The smallest part in the human body is a blood cell which is approximately 2000 nm in length, although bacteria are around 200 nm. So from a physical point of view it may seem that this technology has nothing to do with human body and medical science. But the body is not merely physical, it has non-physical aspects like consciousness and mind that all depend on the vital force – Pran; life cannot exist without it. Pran is synonymous with breathing which requires oxygen and in that sense oxygen and Pran can be considered equivalent. Oxygen is a physical quantity and the dimensions of its molecule are in the range covered by nanotechnology. It is a component of air that plays an essential role in all chemical and metabolic processes in the body. Thus, oxygen can be used as a nano element in regulating the processes going on in the body.

This is exactly what Swami Ramdevji has done and actively used Pran at nano level through exercise like Pranayam. The nanotechnology approach is far more effective and it has been even used for making artificial bones that are as strong as steel and much lighter. This is done by manipulating molecules on surfaces. It has been found that if through different Pranayams oxygen intake into the body is manipulated, serious diseases such as heart ailments, angina, rheumatism, and many others can be successfully treated. This process has also helped in maintaining excellent overall health.

The entire universe has been created by a combination of the basic elements-earth, fire, air, water and space; but there is one another element that is present in all these five (and hence everywhere) and that is oxygen. Earth contains oxygen, nitrogen, carbon and hydrogen; fire – oxygen and carbon; air – oxygen, nitrogen, and carbon dioxide; water – oxygen and hydrogen. Space is the container for the mobility of all air elements along with oxygen. Oxygen has an important role in creation and structure of every cell and every part of the human body. The five basic constituents of the body (panchadhatu) are blood, flesh, bone, marrow, and semen; they all contain oxygen which is also the main element in hormones and various chemicals in the body. In fact, it is the element that sustains life in all living organisms in the universe.

Science led to the Green Revolution by discovering the role of nitrogen, hydrogen, carbon and other elements. They are being used to make various devices including bombs. In medical science, oxygen has been used for emergency treatment. It is not far fetched to believe that soon we will be using Pran element for treating all diseases. Semen and egg (from ovaries) are the main entities for the initiation of the body formation; oxygen is the main element that gives mobility to sperms and nourishes the egg. In Upanishads, the physical body is called Annamay kosh or the food sheath. Anna (grain) stands for food and again oxygen is present in it along with other constituents. The main things in bread, vegetables, fruits, milk etc. that provide nourishment to the body are carbohydrates, proteins, fats, minerals and vitamins. Although in the universe as well as the human body, there are other elements like carbon, nitrogen, and hydrogen, in the body made of five elements mentioned above (panchdhatu) the vital force and consciousness comes only due to oxygen. The smallest unit in the body is a cell; its nucleus is its brain and mitochondria are where energy is generated. In both of these the motion and its propelling force come from oxygen. The life yagya that is going on in the body and is called metabolism, is fueled only by oxygen. The generation of energy in every cell of the body occurs because of oxygen and glucose. If in the mitochondria of the cell the process of energy generation is not concluded successfully, the body does not function properly internally as well as externally. Oxygen is the main contributor in the creation and decay of the cells and for the storage of energy in them.

Oxygen plays the main role in preventing the destructive processes in the body and enhancing constructive and acquisitional processes. Today, the serious conflicts occurring in the body because of lack of exercise, stress, improper diet, irregular routine and unrestrained life give rise to imbalance of the three humours (vata - wind, pitta - bile, and cough) which is called metabolic syndrome in medical terms and occurs because of improper functioning of anabolism. Vata is anabolism, pitta is metabolism, and cough -the result of these two is catabolism. This imbalance causes depression which leads to high blood pressure, diabetes, obesity, heart ailments, indigestion, insomnia, and even cancer.

The inequity of the humours, improper functioning of the digestive process, imbalance of the basic body elements (panchdhatu), accumulation of excrement, and unhappiness of the mind and soul have become the cause of our unhealthiness. This has caused the imbalance of hormones and chemicals that makes us dependent on various medicines.

Each and every cell of our body is our prototype and has the capability of producing our own double. Experiments with Pranayam on millions of people done so far lead to the conclusion that it is possible to be disease-free by providing an optimum amount of oxygen to the body parts ranging from the cells to organs through these exercises accompanied by positive thinking. Pranayam is nothing but oxygenating blood, internal exercise, and positive life-style. We provide optimum oxygen to the blood cells through bhastrika and anulom-vilom Pranayams; kapalbhati is a scientific way of giving mobility and energy flow to the internal parts of the body; with Bhramari and Udgeeth we begin to have a healthy and worry-free life by awakening feelings of reverential faith, surrender, trust, and an urge for positive thinking.

In this presumption, oxygen is the basis for all the processes. Curiously, at birth itself we took a deep breath in the guise of crying that initiated all the internal functions with the awakening of our mind; in effect nature made us do Pranayam even at the time of birth by making us cry. The oxygen inhaled through Pranayam and all internal exercises scientifically accomplished by it act as self-healer for the body. Pranayam is self-medicine and self-treatment that do away with the need for surgical intervention for joints and spine problems, and even for heart diseases. We then realize that Pranayam is a unique science. It keeps the level of anabolism high and that of catabolism low in the body; this retards the aging process preventing untimely old age and giving a prolonged life. On the basis of scientific results

of Pranayam experiments we can say that when Pran, i.e. oxygen element is fed into the body by certain methods at a definite time in a definite amount with proper thinking, positive changes occur automatically and Pran starts acting like a complete medicine. This is the essence of Yog science and of perfect health; this is the basis of a healthy, prosperous, and sensitive life of an individual and even of a nation.

We find basically the same evidence of pranic science in the Vedas also. For example:

Āavāatahibhāaṇja vivāatayāahi yad rōopaḥ ।
Twahi vivuabhāaṇyo dēvanāaṃ dōota iyasē ॥ Rigved

Pran, i.e. oxygen is a medicine. It enters and flows in the body in various ways. It is not just a medicine but complete and universal medicine. This Pran is the carrier of all grandeurs of the universe. It is a holistic treatment and the basis for perfect health. The emotional changes that come as a result of Yog practice, i.e. from regulating Pran by different methods are as authentic and scientific as the bodily changes; our scriptures have authentic and scientific evidence of this. In Chhandogya Upanishad we find:

Prāaṇa pitāa prāaṇaḥ māatāa prāanaḥ bhrāatāa ।
Prāaṇa swasāa Prāaṇaḥ āachāaryaḥ prāaṇa brāaḥmaṇa ॥

To a person afflicted by terrible mental diseases like depression and schizophrenia the sages of Yog tradition say:

Do not panic, do not lose courage, and do not be nervous. Do not live in isolation and insecurity. There is no need to get disheartened. Take refuge in Pran and do Pranayam. This Pran is father, it is mother, and it is brother and mother-in-law. It is also preceptor and brahman. Here Pran is described in a flowery language using similies. The sages point out to the emotional effects of Pran by using different similes. One who protects is father; one who serves with affection, love, compassion, austerity, sacrifice, patience, and courage is mother; one who provides sustenance is brother; one who refines conduct, speech, disposition, and thinking is preceptor; and one who guides to Brahm is brahman. Pran enters our heart as mother and makes the physical heart healthy. We have proved this even with scientific evidence; what is more, Pranayam creates in our heart maternal love, affection, compassion, and sensitivity. With the practice of Pranayam we develop feelings of patience, courage, sacrifice, and surrender; despondent with the miseries of life a person forgets his despondency and begins to enjoy a happy life again. Pran becomes the brother providing physical and emotional sustenance and becoming the preceptor it refines our conduct and life itself.

Pran affects our thoughts directly. When thoughts become pure with Pranayam our diets and disposition also become pure. Therefore, a person practising Pranayam forsakes violence, crime, dishonesty, and other evil conducts; he proceeds on the path of self-restraint and morality, and becomes a sensitive individual. This is the most desirable need in today's conditions. Pranayam is the remedy for ever-increasing dishonesty, distrust, immorality, violence, crime and corruption. Making life pure, takes us to God and makes us realize the truth and bliss; removing all maladies it leads us to detachment, stable mental equilibrium and thereby to self-realization and nirvana.

Prāaṇaṣyēda vāi sarva yaṭ tridivi pratiṣṭhitaṃ ।
Māateva puṭrāaṇ rakṣaṣwa śrēeṣcha pragjyāaṃ cha vidhēhi naḥ iti ॥ Upaniśada

i.e. The entire universe is under Pran. O Pran, protect us as sons like mother does; lead us to prosperity and consciousness.

Pranayam is the bedrock of material growth and spiritual progress. The twenty-first century is one of confluence of science and spirituality, and the great mantra of this century is Pranayam. There are extensive evidences of the power of Pran in the ancient scriptures:

Prāaṇāaḥ vāava vasavaḥ ।
Prāaṇāaḥ vāava ruḍrāaḥ ।
Prāaṇāaḥ vāava āadiṭyāaḥ ।

i.e. Pran is Vasu meaning it is the basis for building life, it is Rudra for getting rid of diseases, and is Aditya for preventing life from disintegration.

In this book, we have also given scientific documentation of the emotional effects of Pranayam. On the basis of the traditional Vedic knowledge of Pranayam and scientific investigations now we can say that in today's world, when nanotechnology is making its way into every field of science, Pran is the nanotechnological element of medical science.

Swami Ramdevji is truly a sage and great thinker with austerity, knowledge, and endeavour as marvelous as those of ancient sages. His thinking and viewpoints are so clear and at the same time so extensive that he knows what the society wants today, what it thinks, what it should get, and what it is actually getting. In all of this he has kept in view today's environment and conditions. He started his work with the welfare of the society and humanity as the main objective. In order to enlighten the general public about Yog, for the past few years he has started organizing large-scale Yog training or Yog science camps all over the country and abroad because he knows very well that in order to take Yog to the common man it is necessary to go beyond the confines of currently existing centres. At the same time using the satellite TV channels he is urging people all over the world to make Yog an essential part of their life-style. Thus, he is helping the world experience the bliss of healthy life, by boldly proclaiming Yog's scientific basis. In his camps, there is an entire team of doctors and scientists who examine the effects of Yog using international standards.

For the participants of the camp an extensive report is prepared to see the effects of Yog practice on them. The team, includives prominent doctors assembled for investigating these effects in accordance with the standards of modern medical science includes prominent doctors. Apart from these doctors, Pathologyist technicians from reputed hospitals are also assisted the doctors team. This high-level team examined the effect of Yog at every level. The reports give detailed analysis of the effects.

These test reports will be available in this book in appropriate places as per context and one can easily infer from them the excellent and effective power of Yog. In course of these tests many incurable diseases like obesity, blood pressure, heart ailments, cancer, kidney problems, arthritis, spondylitis, cirrhosis, and various stomach related diseases have also been examined. Many other required tests are performed to see to what extent Yog contributes to the treatment. The tests are done once before starting Yog exercises to determine the existing state of the person. Then after practising Yog for a predetermined period the tests are done again to see the effect of Yog and to determine to what extent the exercises have helped the person.

Yog and Test Standards of Modern Science

Yoga has been the philosophy of life in India from ancient times. With yoga practice as a part of their life style adept practitioners lived long and disease free life. While development in science and technology have now made life easier and more comfortable, they have also made it more complicated and prone to diseases. New and dangerous diseases have complicated and the ambient prone to diseases New and dangerous diseases have cropped up and becoming epidemics. Modern medical science has been trying hard to find cure or control them but has not had desired results. Today cancer, AIDS, diabetes, hepatitis, high blood pressure, heart diseases, respiratory problems etc. are increasing at a fast rate. In spite of huge amounts of money being spent in research complete cure for these ailments is still beyond reach. Modern science has not contributed much towards making life disease free. What is needed is an all-inclusive healthcare system that puts as much or more emphasis on prevention as on

cure. If people do get sick, the cure should involve minimum physical and financial hardship It is precisely here that the synergy of the science of Yog and modern medical science has great promise. In order to make the synergy work a change of mentality is required; the professionals in the modern medical practice have to shed their prejudices about Yog and the Yog practitioners have to look at Yog as an ancient medical science and not merely as physical and spiritual exercise. Thanks to the efforts of Swami Ramdev everyone now realizes the benefits of Yog as a medical system. We just need to explain to people its scientific nature and basis. It is necessary to analyze the gift of ancient sages and seers, which can fulfill the concept of complete healthcare independently as well as in conjunction with other medical practices. Pranayam is the most important and simple part of Ashtang Yog propounded by Sage Patanjali.

Today, Swami Ramdev is a leading figure in the area of Yog training. Thousands of people of all ages, gender and communities attend his camps and are enjoying the benefits of Yog. Healthy people as well as those suffering from physical and mental diseases are benefitting from practice of asanas and Pranayam and becoming devotees of Swamiji. Some doctors find it hard to believe that Yog can completely cure diseases and produce miraculous results.

(i) Yog Science camps organized for the first time

Six challenging scientific Yog camps were organized between 1 August and 26 October 2005 under the guidance of Swami Ramdevji in order to fulfill the mission of 'Healthy India, Healthy World'. People suffering from different diseases took part in these camps. The participants were mainly patients of obesity, diabetes, high blood pressure, cancer, heart disease, renal disorders, arthritis, spondylitis and other diseases. The first camp was organized during 1-6 August 2005 for the patients of obesity. The second camp was organized during 11-18 August 2005 for the patients of diabetes. The third camp was organized 21-28 August 2005 for the patients of hypertension. Patients of heart disease, kidney dysfunction, arthritis and spondylitis attended the camp organized during the period 31 August to 4 September 2005. Another camp was organized for the patients of obesity during 10-17 September 2005. The final camp was organized during 18-26 October 2005 in which patients of heart disease, kidney dysfunction, arthritis and spondylitis took part. These residential camps were organized on the premises of Patanjali Yogpeeth (Trust), Hardwar. The participanta were from India as well as foreigners.

(ii) Standards used in Yog camps and Participating Medical Practitioners

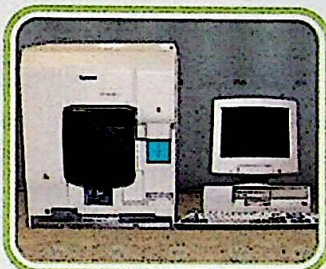
As mentioned earlier, Swami Ramdev has put more emphasis on the scientific nature and background of his experiments. Everything is done following the standards of modern science so that people understand it clearly. Benefits of Yog were tested with latest scientific methods and its results were made public so that Yog's actual benefits could be recognized. Therefore, latest and up-to-date machines were used in the camps The following parameters were measured in these experiments:

- Haemoglobin
- MCV
- TLC
- Hepatitis B
- Hepatitis C
- Platelets
- MCH
- DLC
- Hemotocrit
- HIV
- Alpha feto protein – indicator for liver cancer
- Prostrate specific antigen – prostrate gland –indicator for liver cancer
- Ovarian and uterus cancer indicator – C A 125 ovarian and uterus cancer indicator

Biochemistry Test

- Blood sugar
- LDL – bad cholesterol
- Serum creatinine
- VLDL– bad cholesterol
- HDL – good cholesterol
- Tryglycerides – bad fat

Triturates

XL Axle 300

XT 2000I

XL – Axle 600

Machines and Tools used for various tests

Medical Team for Tests

The following medical practitioners contributed their valuable time for medical tests of the participants in the Yog camps.

Dr H.P.Kumar
Director, Medical Health
Sahara India Medical Institute Limited
Former D G M H, Uttar Pradesh Government

Dr R.K.Gupta
MD, Pathology, HOD, Pathology Department
SGPGI, Lucknow

Dr R.K.Mishra
DM, Cardiologist,
Uttar Pradesh Health Service

Dr Niraj Arya
MD, Pathology
Patanjali Yogpeeth, Hardwar

Dr R.P Singh
C.M.O, Hardwar

Dr S. N.Khan
Pathology,
Hardwar

Dr P.Lal,
Senior Physician

Dr Ajay Mohan
Senior Physician

Dr Rakesh Mohan
Senior Physician

In addition, many other doctors and pathology professionals from various hospitals have taken part in these camps and contributed in this noble mission.

(iii) Details of participants

All the registered members attending the camps were given the facility of accommodation and food. Besides the patients were advised to discontinue the medicines, they were taking, but those with very severe disorders were asked to continue the medicines. The main purpose of discontinuing the medicines was to see the impact of Yog on different diseases. All the patients had to undergo medical check up before and after beginning Yog. Former Director of Sanjay Gandhi Post Graduate Institute, Lucknow, and senior doctors of Uttar Pradesh and Uttarakhand Government conducted the medical check ups. Latest and up-to-date machines manufactured by Trans Asia Biomedical and other prestigious companies were used for the purpose. The details of patients are given below.

1-6 August 2005	
Males	989
Females	879
Total	1,868

11-18 August 2005	
Males	721
Females	386
Total	1,107

21-28 August 2005	
Males	1,098
Females	498
Total	1,596

31 Aug.-9 Sept. 2005	
Males	664
Females	640
Total	1,304

10-17 September 2005	
Males	930
Females	694
Total	1,624

9-26 October 2005	
Males	904
Females	720
Total	1,624

Effect of Yog on Different Diseases

The results describing the effect of Yog on different diseases determined through the scientific tests during the camps are presented here.

(i) Effect of Pranayam on Respiratory System and Related Diseases

Swami Ramdevji Maharaj organized six residential camps of seven-day duration each in order to prove the scientific basis. of yog. More than 10,000 patients were given various clinical tests before and after the camps. Then he invited specialists from the field of medical science to see the results which were beyond their expectations. This also gave a new impetus to the Yog movement. The whole respiratory system is active in a complete pranayam cycle - nose, mouth, pharynx, trachea, bronchi, lungs and thorax. All these parts get cleaned and being thoroughly activated, they supply sufficient amount of oxygen to the entire body. Different diseases (allergic and chronic rhinitis, bronchitis, laryngitis, bronchial asthma, tuberculosis, etc.) emerge only due to inactivity or malfunctioning of these parts. A normally healthy person breaths at a rate of 15-18 per minute. Each time he takes in half a litre of air into his lungs and puts out the same. The amount of air breathed in and breathed out can be increased considerably through deep breathing during pranayam. Since the air we breathe contains about 21 per cent oxygen, the amount of Pran vayu (oxygen) supplied to the respiratory system increases in Pranayam. The air that we breathe in while inhaling contains around 79 per cent of nitrogen, 20-21 per cent oxygen, 0.04 per cent carbon dioxide and other vaporous gases. The amount of air exhaled through the process of oxygenation includes 79 per cent nitrogen, around 16 per cent oxygen, four per

cent carbon dioxide and other gases. As the amount of nitrogen is same while we breath in and breath out, some oxygen is used in making carbon dioxide. This conversion of oxygen into carbon dioxide is known as oxygenation.

With the process of Pranayam we can increase the normal volume of ventilation by 10 times without any physical exercise. When we increase physical activity the body demands and uses more oxygen, whereas in Pranayam the amount of oxygen increases without increasing carbon dioxide; this purifies blood and every cell in the body gets sufficient amount of oxygen. The oxygenation creates energy by producing ATP (Adenosine Tri-Phosphate) for proper nourishment of the cells. This in turn retards the degeneration of cells caused by necrosis. We can therefore call Pranayam as the best antioxidant.

By doing pranayams like nasabhitti secretions from the body are removed and respiratory diseases like tuberculosis, cough, asthma etc. can be cured. The effects of Yog and Pranayam on various parts of respiratory system were studied under the guidance of revered Swami Ramdevji Maharaj. The participants of residential camps were tested for pulmonary function (PFT) before and after the camps with in accordance with modern medical standards using latest spirometry in order to prove the authenticity of Pranayam. The participants were made to practise Yog and Pranayam for two hours in the morning and evening; they did Bhastrika, Kapalbhati, Bahya Pranayam, Anulom-vilom, Brahmari, Udgeeth, Ujjayi and some asanas. This study showed immediate improvement in forced vital capacity (FVC), maximum voluntary ventilation (MVC) and peak expiratory flow rate (PEFR).

Results of Pulmonary Function Test (PFT)

First residential camp

- Number of patients tested for PFT before the camp – 345
- Number of patients with irregular PFT rate before the camp – 95
- Number of patients tested for PFT after the camp – 125

	No. of people with irregular PFT	No. of people with irregular PFT after the camp	Patients benefited	Significant improvement
PFT	95	40	55	57.8

Second residential camp

- Number of patients tested for PFT before the camp – 1144
- Number of patients with irregular PFT rate before the camp – 132
- Number of patients tested for PFT after the camp – 51

	No. of people with irregular PFT before the camp	No. of people with irregular PFT after the camp	Patients benefited	Significant improvement
PFT	132	51	81	61.36

Third residential camp

The third residential camp organized under the guidance of revered Swami Ramdevji Maharaj from 31 July to 7 August 2005 had the participation of around 730 people who were tested for spirometry

test (PFT). Out of these, around 230 people were detected with irregular PFT. After the camp the patients with irregular PFT were tested again. The study done on the basis of international standards showed significant improvement in 150 patients, whereas 80 patients did not show much improvement although they did get other benefits.

- Number of patients tested for PFT before the camp – 730
- Number of patients with irregular PFT rate before the camp – 275
- Number of patients tested for PFT after the camp – 230
- 65.22 per cent patients with irregular PFT before the camp showed significant improvement after the camp.

	No. of people with irregular PFT before the camp	No. of people with irregular PFT after the camp	Patients benefited	Significant improvement
PFT	230	80	150	65.22

Fourth residential camp

- Number of patients tested for PFT before the camp – 728
- Number of patients with irregular PFT rate before the camp – 269
- Number of patients tested for PFT after the camp–235

	No. of people with irregular PFT before the camp	No. of people with irregular PFT after the camp	Patients benefited	Significant improvement
PFT	235	93	142	60.43

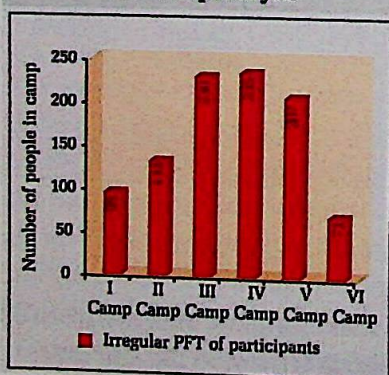
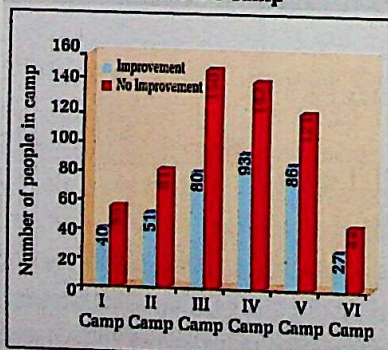
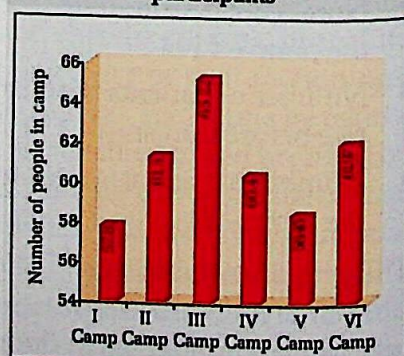
Fifth residential camp

- Number of patients tested for PFT before the camp – 630
- Number of patients with irregular PFT rate before the camp – 245
- Number of patients tested for PFT after the camp – 207

	No. of people with irregular PFT before the camp	No. of people with irregular PFT before the camp	Patients benefited	Significant improvement
PFT	207	86	121	58.45

Sixth residential camp

- Number of patients tested for PFT before the camp – 112
- Number of patients with irregular PFT rate before the camp – 75
- Number of patients tested for PFT after the camp – 71

	No. of people with irregular PFT before the camp	No. of people with irregular PFT after the camp	Patients benefited	Significant improvement
PFT	71	27	44	61.97

(i) Effects of Pranayam on Blood Circulation System (Cardio-pulmonary System)

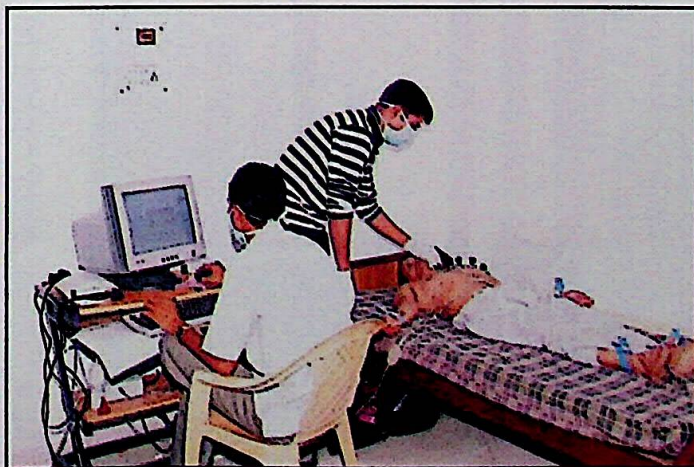
Heart is the most important part of our body. Around 500 ml blood is thrown out every time the heart beats. This means that over period of one day (more than 100,000 beats), the amount of blood sent to various organs of the body will be of the order of five lakh cubic inch. This oxygenated blood goes various parts of the body. The energy expended by the heart is equivalent to that used in lifting one tonne weight to a height of 41 feet; and functions this way day and night Therefore it is fed more blood and, hence, more oxygen than any other body part. The heart gets one fourth amount of blood cirulated in the whole body in every heart beat or minute.

The heart nerves begin from the cardiac plexus, which is made from both the branches of sympathetic and Vagus nerves. The sympathetic nerves spread and reach the stellate ganglia, which simulate the heart or sino atrial node or atrio ventricular node. The Vagus nerves that end in the ganglion cells and spread there are important for the heart. These nerves spread in the HIS bundle and arteries, heart and muscle walls. Pranayam regulates the sympathetic and Vagus nerves and other processes. It helps in the smooth functioning of heart.

Heart diseases are caused due to improper functioning of heart. Excessive excitement of involuntary nervous system due to various reasons causes palpitation/trachycardia; less excitement/bradycardia, heart contraction due to various reasons causes heart weakness, low pulse rate when blood does not properly reach the artery. The ECG helps in diagnosing this disease. Such heart beats are called Ectopic beats.

In the same manner, low functioning of heart is caused by blockage in heart arteries, coronary artery disease. Heart attack/heart disorder usually results in chest pain, high blood pressure, stiffness of arteries and other diseases. The number of heart patients are increasing every year due to blockage in arteries, coronary thrombosis etc. According to modern medical of view the cause of this is high level of cholesterol. The fluid generated from digestion of food reaches the blood and from there it goes into liver and converts into dicacids like, glycocolic, taurocholic etc. These acids reach the stomach and help in the digestion of fat present in the food. They get absorbed and then reach the liver with the help of intrahepatic circulation. However, the blood cholesterol level increases due to irregular life-style and eating habits. When this condition persists the cholesterol gets accumulated in the arteries and causes blockage. This blockage increases the risk of heart attack. This disease can also occur due to insufficieney of enzymes and deficiency of vitamin C.

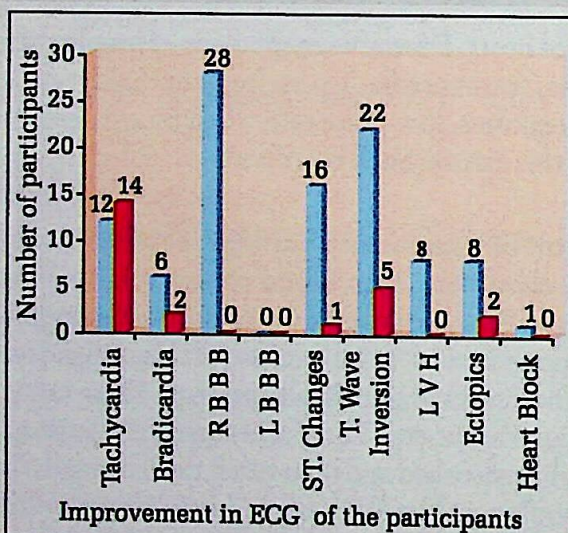
Regular practice of Pranayam and taking gourd and other vegetable juice helps in controlling heart disease. Pranayam is helpful in supplying oxygen. The oxygenated blood supplies oxygen to various parts of the body which secrete adrenaline hormone, glucose, fat, fatty acids and thereby builds energy. This is very beneficial in diseases like coronary heart disease, blockage in heart arteries, thrombosis etc. Heart is the centre of blood circulatory system; weighs around 342 gm and is made up of empty muscles. It beats more than one lakh times in a day and pumps blood into the arteries that is equal to running a distance of 60,000 miles.

The heart disease is of the following types

- Hereditary/congenital
- Functional (Coronary heart disease and Pulmonary heart disease)

The functional disorder can be cured soon, whereas the genetic disorder is cured slowly or generally cannot be cured.

When there is some blockage in coronary artery or any of its branch or when fat accumulates then the muscles do not get nutrition and this reduces functioning of heart, leading to heart disease, palpitation, chest pressure, pain and disorder of heart arteries. Nowadays this disease has become common due to wrong eating habits and irregular life-style. Many times patients die of heart attack.

First Residential camp

The patients (1,044) coming to the residential camps were tested for ECG and complete lipid

Ailment	No. of people before camp	No. of people after camp	Difference (ECG)	Gain (per-cent
Tachycardia	26	12	14	53.85
Bradicardia	8	6	2	25
LAD	5	5	0	0
RBBB	28	28	0	0
LBBB	0	0	0	0
Inferior Infraction	6	6	0	0
Anetrior Infraction	1	1	0	0
Anteroseptal Infraction	3	3	0	0
ST changes	17	16	1	5.88
Twave Inversion	27	22	5	18.52
LVH	8	8	0	0
RVH	0	0	0	0
Ectopics	10	8	2	20
Atrial Fibrillation	1	1	0	0
Heart Block	1	1	0	0

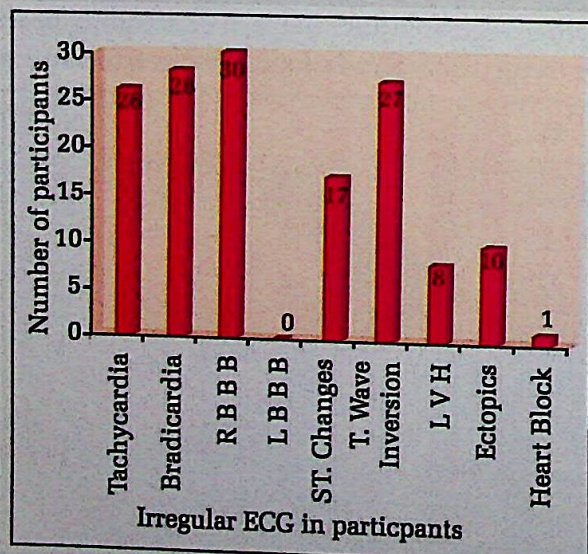
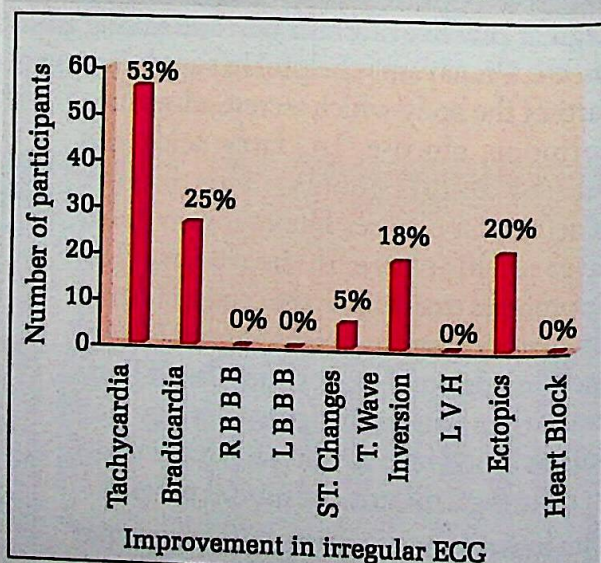
Analysis after the camp

Improvement in ECG of the participants

Analysis before the camp

Irregular ECG in particpants

Analysis after the camp

Improvement in irregular ECG

profile before and after the camps in order to check authenticity of Pranayam. It was automatically proved that Yog is undoubtedly beneficial in heart diseases.

- Number of patients tested for ECG before the camp – 1,044
- Number of patients with irregular ECG before the camp – 71

Around 71 people were found to be having irregular ECG before the camp and were tested again after the camp. Positive change was seen in 14 patients as per the international standards and 20 per cent of patients got favourable results.

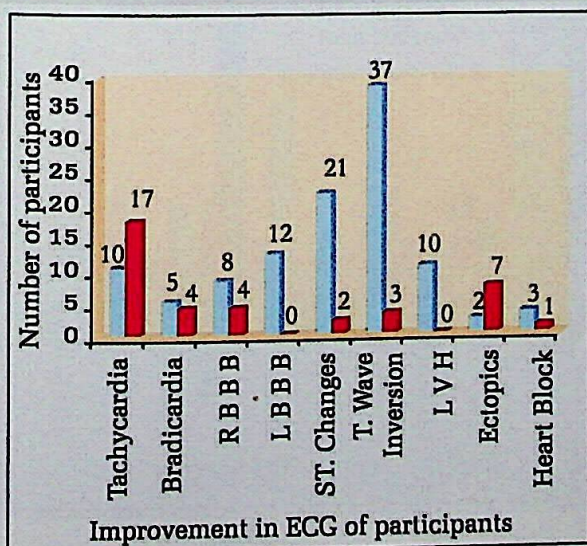
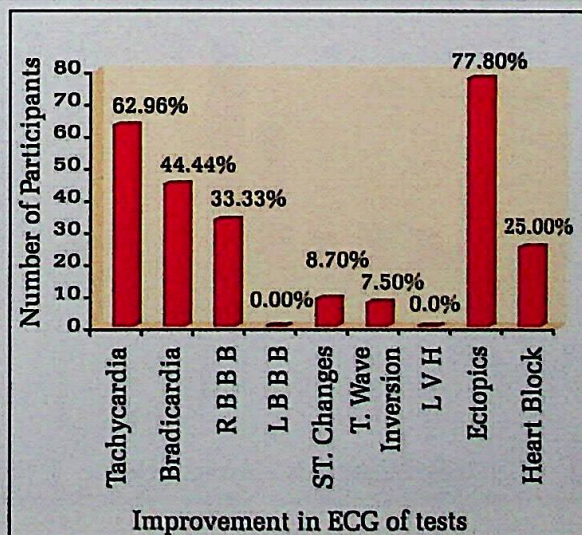
Second Residential camp

- Number of patients tested for ECG before the camp – 1,144
- Number of patients with irregular ECG before the camp –141

Third Residential camp

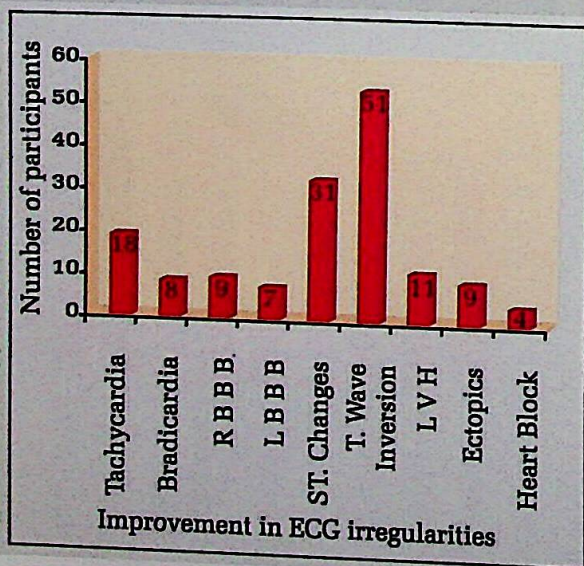
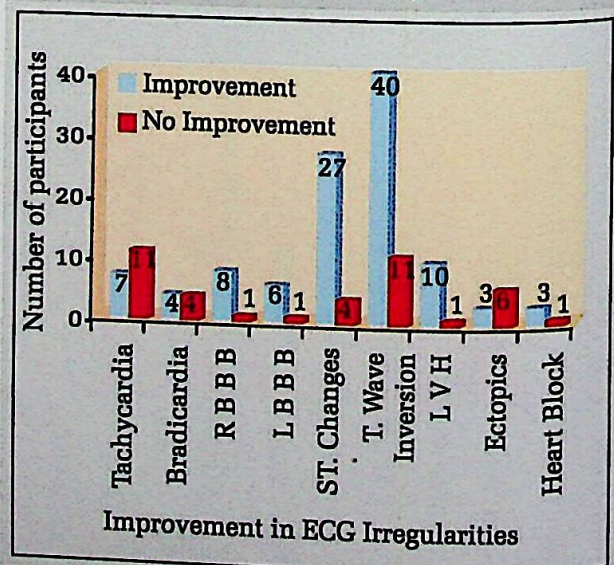
- Number of patients tested for ECG before the third residential camp – 730
- Number of patients with irregular ECG before the camp–169

Around 169 people were found to be having irregular ECG before the camp and were tested again after the camp.Positive improvement was seen in 37 patients as per the international standards and 21.85 per cent of patients got favourable results.

Ailment/disease	No. of people before camp	No. of people after camp	Difference (ECG) camp	Gain (percent)
Tachycardia	27	10	17	62.96
Bradicardia	9	5	4	44.44
LAD	11	11	0	0
RBBB	12	8	4	33.33
LBBB	12	12	0	0
Inferior Infraction	4	4	0	0
Anetrior Infraction	2	2	0	0
Anteroseptal Infraction	2	2	0	0
ST changes	23	21	2	8.7
T Wave Inversion	40	37	3	7.5
LVH	10	10	0	0
RVH	4	4	0	0
Ectopics	9	2	7	77.78
Atrial Fibrillation	0	0	0	0
Heart Block	4	3	1	25

Fourth Residential camp

- Number of patients tested for ECG before the camp – 792
- Number of patients with irregular ECG before the camp – 161

Around 161 people were found to be having irregular ECG before the camp and were tested again after the camp. Positive improvement was seen in 40 patients as per the international standards and 24.84 per cent of patients got favourable results.

Ailment/disease	No. of people before camp	No. of people after camp	Difference	Gain (percent)
Tachycardia	18	7	11	61.11
Bradicardia	8	4	4	50
LAD	11	11	0	0
RBBB	9	8	1	11.11
LBBB	7	6	1	14.29
Inferior Infraction	0	0	0	0
Anetrior Infraction	0	0	0	0
Anteroseptal Infraction	0	0	0	0
ST changes	31	27	4	12.90
T wave Inversion	51	40	11	21.57
LVH	11	10	1	9.09
RVH	2	2	0	0
Ectopics	9	3	6	66.67
Atrial Fibrillation	0	0	0	0
Heart Block	4	3	1	25

Fifth Residential camp

- Number of patients tested for ECG before the camp – 807
- Number of patients with irregular ECG before the camp – 89

Around 89 people were found to be having irregular ECG before the camp and were tested again after the camp. Positive improvement was seen in 20 patients as per the international standards and 22.47 per cent of patients got favourable results.

Ailment/disease	No. of People before camp	No. of People after camp	Difference (ECG)	Gain (percent)
Tachycardia	12	7	5	41.67
Bradicardia	2	2	0	0
LAD	1	1	0	0
RBBB	28	26	2	7.14
LBBB	7	7	0	0
Inferior Infraction	0	0	0	0
Anetrior Infraction	13	13	0	0
Antroceptal Infarction	2	2	0	0
S.T. changes	0	0	0	0
T. Wave Inversion	11	5	6	54.55
LVH	3	3	0	0
RVH	0	0	0	0
Ectopics	8	2	6	75
Atrial Fibrillation	1	0	1	100
Heart Block	1	1	0	0

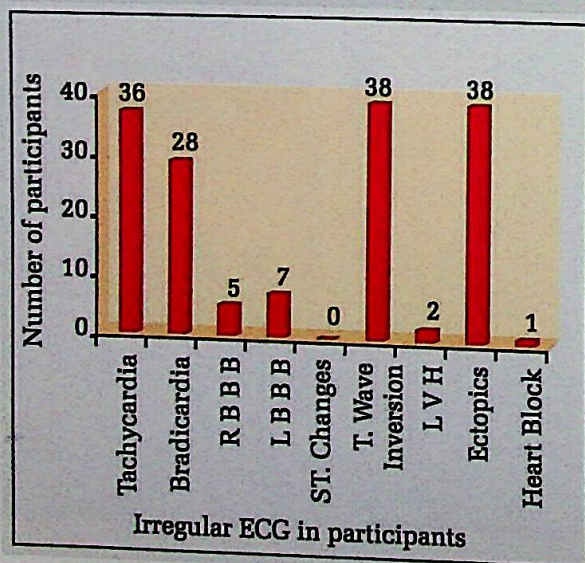
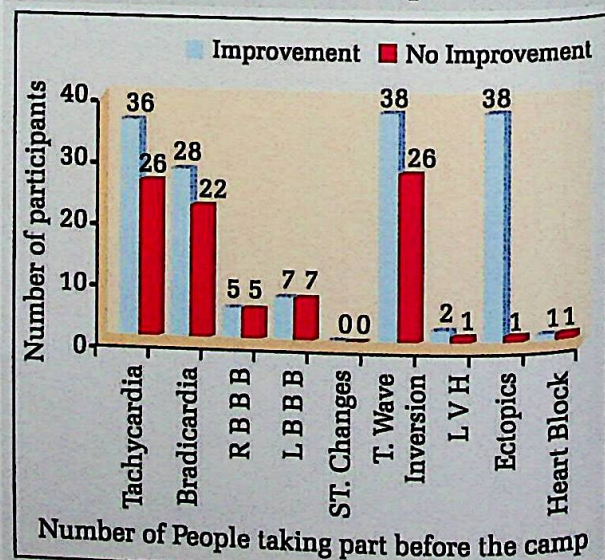
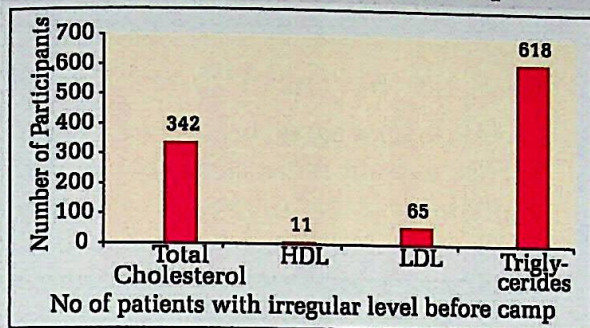
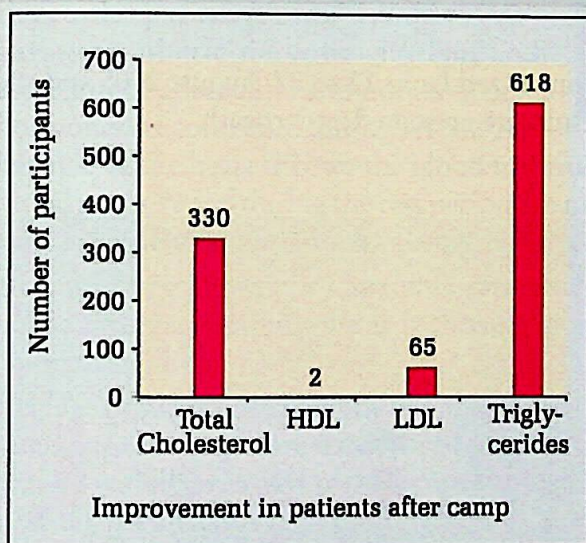
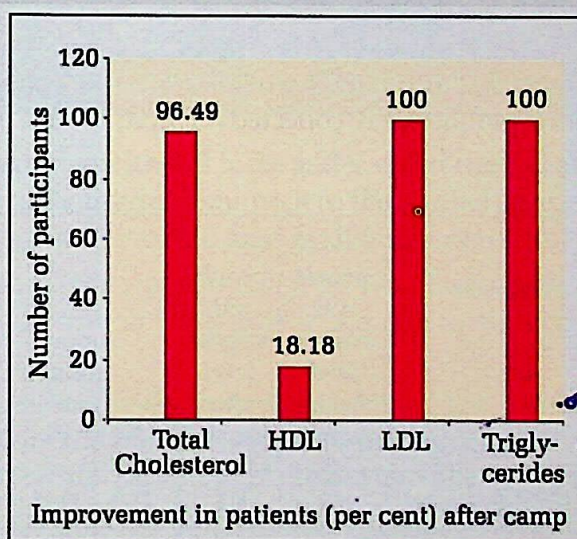
Sixth Residential camp

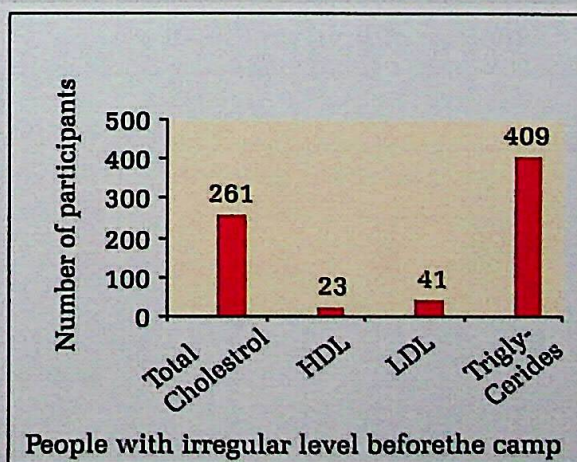
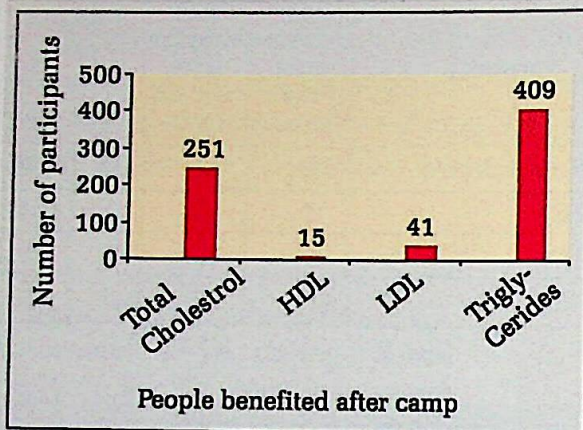
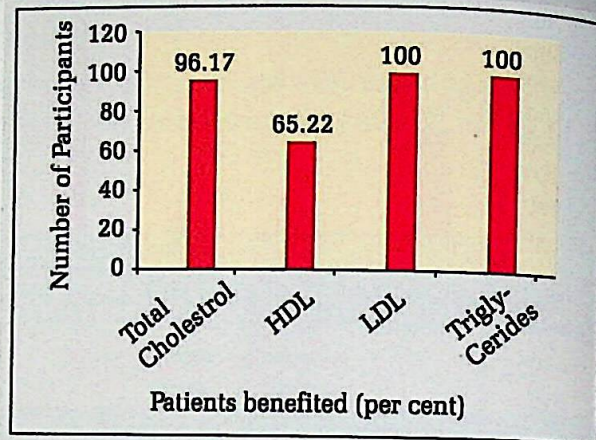
- Number of patients tested for ECG before the camp – 1144
- Number of patients with irregular ECG before the camp – 141

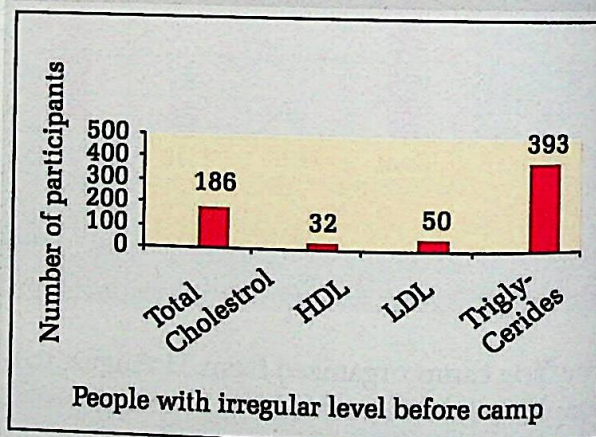
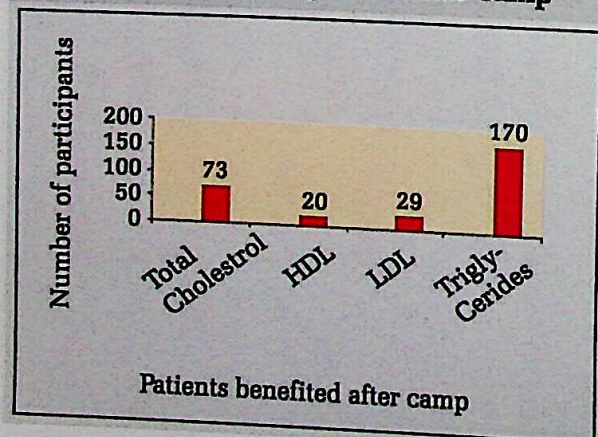
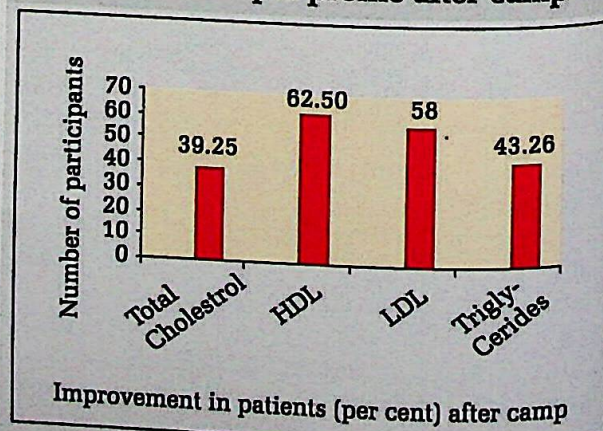
Around 141 people were detected with irregular ECG before the camp and were tested again after the camp. Positive improvement was seen in 40 patients as per the international standards and 22.84 per cent of patients got favourable results.

The parameters included total cholesterol, HDL cholesterol, LDL cholesterol, VLDL cholesterol and triglycerides. The participants were also tested for complete lipid profile under different parameters. In this the tests for total cholesterol, LDL cholesterol, HDL cholesterol, VLDL cholesterol and triglycerides were also included. The tests done in various camps showed surprising results.

Ailment/disease	No. of people before camp	No. of people after camp	Difference (ECG)	Gain (percent)
Tachycardia	36	26	10	27.78
Bradicardia	28	22	6	21.43
LAD	1	1	0	0
RBBB	5	5	0	0
LBBB	7	7	0	0
Inferior Infraction	5	3	2	40
Anetrior Infraction	7	6	1	14.29
Antroceptal Infraction	0	0	0	0
S.T. changes	0	0	0	0
T Wave Inversion	38	28	10	26.32
LVH	2	1	1	50
RVH	0	0	0	0
Ectopics	38	31	7	18.42
Atrial Fibrillation	1	1	0	0
Heart Block	1	1	0	0

Before the camp

Number of participants
40
30
20
10
0
36
28
5
7
0
38
2
38
1
Tachycardia
Bradicardia
R B B B
L B B B
ST. Changes
T. Wave Inversion
L V H
Ectopics
Heart Block
Irregular ECG in participants

Parameter	No. of people with irregular level before the camp	No. of people with irregular level after the camp	Improvement	
			No	%
Total cholesterol	342	12	330	96.49
HDL	11	13	-2	-18.18
LDL	65	0	65	100
Triglycerides	618	0	618	100

The Yog camp organized from 31 August to 6 September 2005 had 1,377 patients in all and blood samples were collected for complete lipid profile. The results have been given in the table underneath.

Parameter	No. of people with irregular level before camp	No. of people with irregular level after camp	Improvement	
			No	%
Total Cholesterol	261	10	251	96.17
HDL	23	8	15	65.22
LDL	41	0	41	100.00
Triglycerides	409	0	409	100.00

About 1,186 patients participated in the Yog camp organized from 12 to 27 August 2005 and the blood samples were collected for lipid profile. The results are presented underneath.

Parameter	No. of people with irregular level before camp	No. of people with irregular level after camp	Improvement	
			No	%
Total cholesterol	186	113	73	39.25
HDL	32	12	20	62.50
LDL	50	21	29	58
Triglycerides	393	223	170	43.26

Around 1,399 patients participated in the Yog camp organized from 10 to 17 September 2005 and the blood samples were collected for lipid profile.

(iii) Effects of Pranayam on Blood Pressure

The pressure exerted on the walls of arteries due to blood circulation in different parts of the body by the heart is called blood pressure. The thickness and density of blood and the resistance by the walls of the arteries determines blood pressure.

Generally an autonomic nervous system (ANS) controls the blood pressure. The different parts of body like hypothalamus, thyroid, parathyroid, sympathetic, parasympathetic nervous system, and secretion of adrenaline and noradrenaline hormones are controlled through ANS. The left side of the heart throws the blood towards the arteries with full force and is called the systolic blood pressure and during the rest period the main flexible arteries come back to the normal position with force and the pressure that is exerted on the artery walls is called diastolic blood pressure.

Around 15-20 per cent of the total heart patients and 10 per cent normal persons suffer from high blood pressure. This disease is increasing at a very fast rate in the whole world due to stress and competitive life.

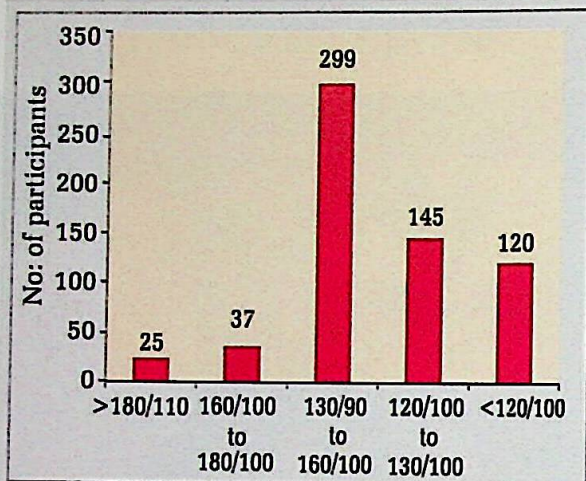
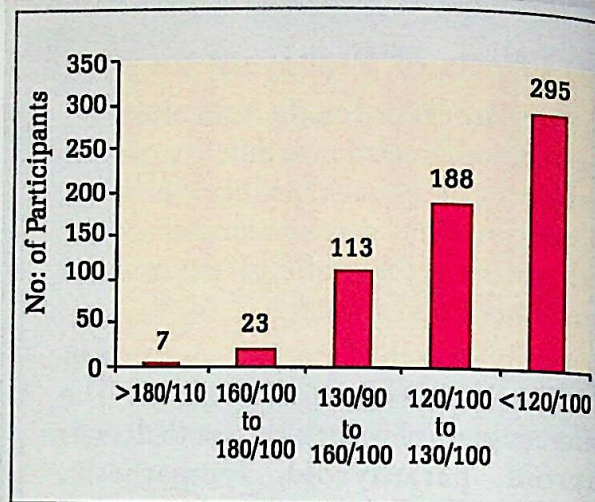
Regular practice of Pranayam and Shavasana controls the blood pressure completely. The patients attending the camp were tested for blood pressure before and after the camps. Surprising results were noticed within seven days of the camp. The high blood pressure patients were divided into five categories to study the affects. They were:

1. > 180/110 mm Hg;
2. 160 /110 to 180 /110 mm;
3. 130/ 90 to 160/100 mm;
4. < 120/80 mm Hg; and
5. 130/90 to 120/80 mm Hg.

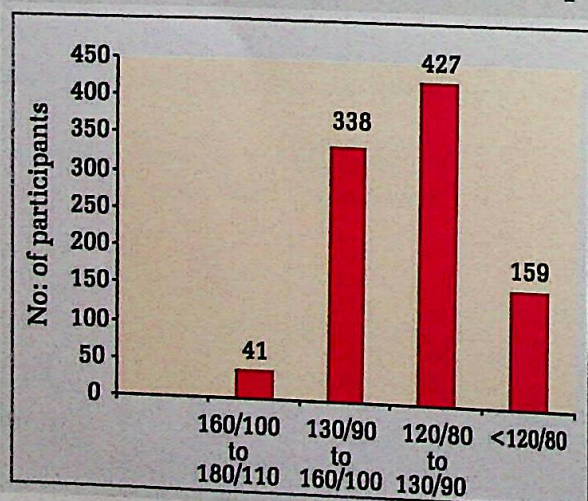
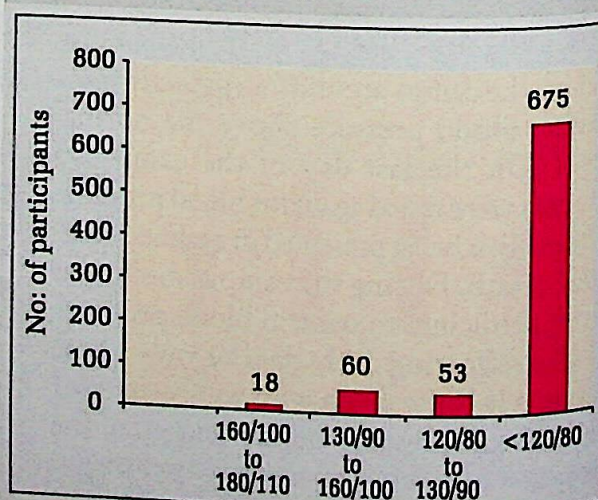
The patients of blood pressure show the symptoms of insomnia, headache, depression, confusion, restlessness, nausea etc.

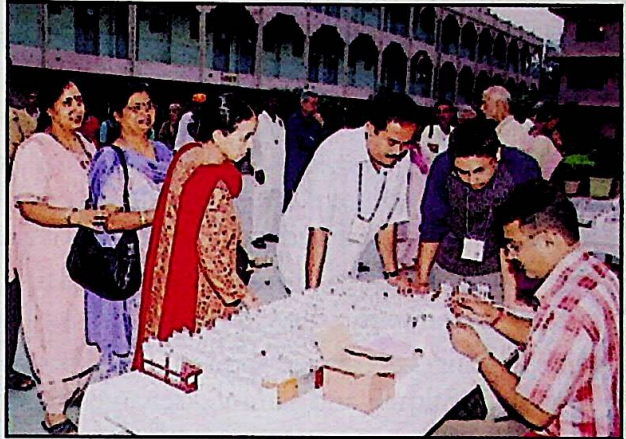
Yog camp organized from (11 to 17 August 2005)

Before the camps around 965 patients were tested for high blood pressure. Amongst them 806 were having blood pressure above the normal level. On the last day of the camp 895 patients were tested again for blood pressure. The study is being presented in a tabular form underneath. During the camp nobody was given medicines to control blood pressure. In the following table data of only those patients is being given who were tested for high blood pressure before and after the camps.

Range (mm Hg)	No. of people before camp	No. of people after camp	Difference
>180/110	25	7	18
160/100 to 180/110	37	23	14
130/90 to 160/100	299	113	186
120/80 to 130/90	145	188	-43
<120/80	120	295	-175

Yog camp organized from 1 to 7 September 2005

Before the camp around 812 patients were tested for high blood pressure and 361 were having blood pressure above the normal level. On the last day of the camp 626 patients were tested again for blood pressure (see table). During the camp, nobody was given medicines to control blood pressure. In the adjacent table, data of only those patients has been included who were tested for high blood pressure before and after the camps.

Range (mm Hg)	No. of people before camp	No. of people after camp	Difference
160/100 to 180/10	41	18	23
130/90 to 160/100	338	60	278
120/80 to 130/90	427	53	374
<120/80	159	675	-516

(iv) Effect of Pranayam on Endocrine Glands (Internal Secretion Glands) and Related Diseases

On the basis of study conducted on several lakh patients practising Pranayam we concluded that Pranayam activates the endocrine glands and the equilibrium of these glands cures different diseases. The hormones generated from some glands or some organs enter the blood directly and activate the digestion of food or excite the secretion of different organs. For example anterior pituitary growth hormone metabolism hormone excites the metabolism. It activates the pancreas to convert sugar into glycogen. Secretion is produced from the phlegmatic substance, duodenum and activates the digestive juices of pancreas. Similarly, sex hormones like androgen in males and estrogen in females are produced in the age group of 12-14 years. These hormones are responsible for physical and mental changes. The physical and mental behaviour, chest development, shoulders, pelvis, voice, growth of hairs, attraction towards each other are all controlled with these hormones. Tri-ido thyronine (T_3) and thyroxin (T_4) hormones are secreted through thyroid glands. These hormones are important for the proportionate development of the body. The growth of skeleton is also dependent on the secretion of these hormones. This gland controls the metabolism. The mental and sexual growth is dependent on this gland.

Ujjayi Pranayam practised along with deep and mild Kumbhak maintains the adrino medullary hormonal level. The thyroid hormones are helpful in oxidation that takes place in bones, flesh, brain and other organs. Burning of glucose in body organs, production of glucose from glycogen in liver, digestion of fat and cholesterol in blood, digestion of proteins in body, evacuation of nitrogen and phosphorous, heart function are all dependent on it. Hyperthyroidism leads to lean body, fast heart beats, tremors, whereas hypothyroidism causes swelling of the body, increases cholesterol level and affects the metabolism in the body. The participants were tested from T_3, T_4, TSH level before and after the camp. All the patients with irregular levels showed cent per cent improvement.

(v) Effects of Pranayam on Diabetes Patients

Presently diabetes has taken the form of an epidemis. Out of 20 life-style disorders mentioned in Ayurveda, diabetes is the most dreadful one. Madhava Nidan mentions:

Āaṣyāasukham ṣwapnasukhaṃ dadhēeni, gṛāaṃyāuḍakāanōoparasāaḥ payāaṇsi ।
Navāaṇnapāanaṃ guṛvāikṛitaṃ ḉha, Ṗramēha hētuḥ kaphakṛiḉhḉha saṛvaṃ ॥

In other words sitting comfortably, sleeping on soft bed, excess consumption of milk, fat, curd, eating meat of aquatic animals and those living on land, like fish, tortoise etc. eating new rice, sugar candy and things which are sweet in taste and aggravate kapha causes diabetes. If the loss of humour is not treated on time then it converts into diabetes.

In case of diabetes the sugar level increases due to reduced insulin generation in the pancreas. This causes inefficient assimilation of carbohydrates.

According to modern science there are four types of diabetes

- Insulin dependent diabetes

- Non-insulin dependent diabetes
- Pregnancy (gestational) related diabetes
- Diabetes of young.

The first type of diabetes is seen in the youth below the age of 25 years and the patient is dependent on insulin throughout life.

The second type of diabetes begins after the age of 25 years and is the common type of disease. It is also caused due to hereditary reasons.

Third type of diabetes is seen generally in 10-15 age group and patients need to take regular Insulin. This kind of diabetes is not hereditary.

The fourth type of diabetes is seen in the age group of 20–30 years because of anorexia

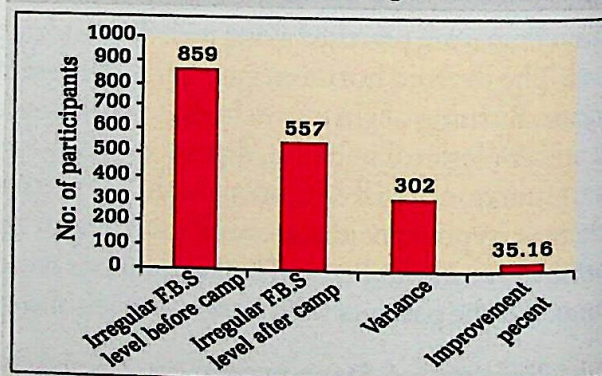
Practice of Kapalbhati, Bhastrika, Mandookasan, Yog Mudrasan and other asanas activate the pancreas and helps in proper secretion of insulin. As a result the blood sugar level remains at normal position. The insulin dependent patients also get positive results with the practice of Yog and Pranayam.

The patients coming to the camp were tested for blood sugar level before and after the camp in order to prove the authenticity of this fact.

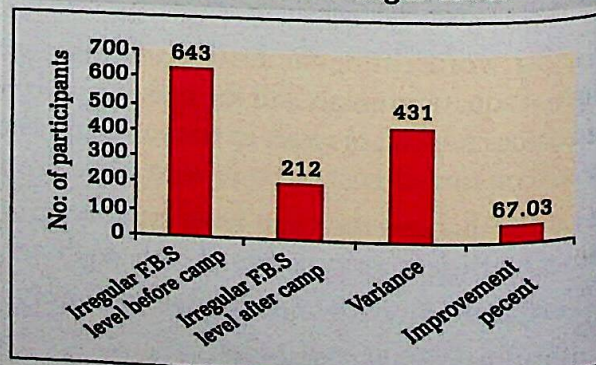
Positive changes were seen even in the common symptoms of diabetes like polyurea, polyphagia, polydysia, weakness and painful discharge. This proves that Pranayam and Yog are beneficial in case of diabetes.

Results of fasting blood sugar in Yog camp organized from 21 to 27 August 2005

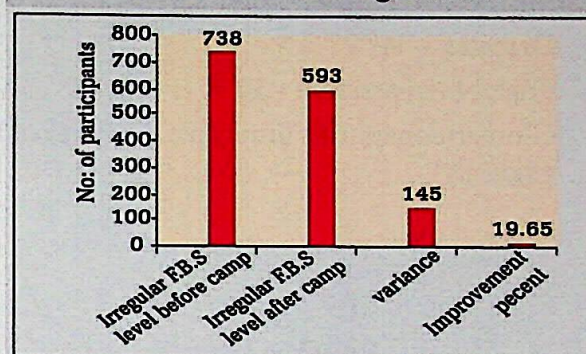
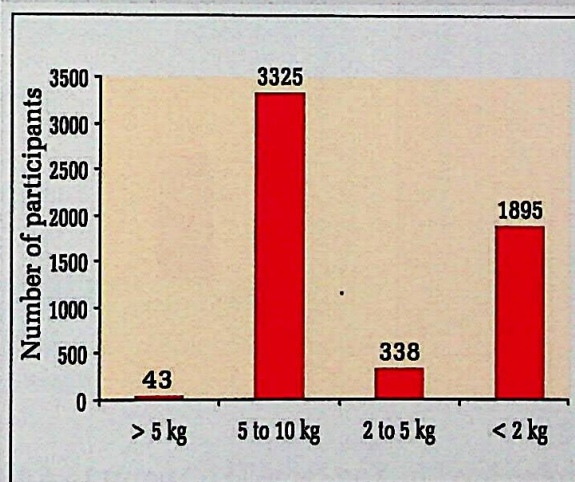
Tests for sugar level in camps

Parameter	Total samples	People with irregular level before camp	People with irregular level after camp	Improvement	Improvement (percent)
Fasting Glucose	928	859	557	302	35.16

Results of fasting blood sugar in Yog camp organized from 31 August to 6 September 2005

Tests for sugar level in camps

Parameter	Total samples	People with irregular level before camp	People with irregular level after camp	Improvement	Improvement (percent)
Fasting Glucose	886	643	212	431	67.03

Results of fasting blood sugar in Yog camp organized from 10 to 17 September 2005

Tests for sugar level in camp

Parameter	Total samples	People with irregular level before camp	People with irregular level after camp	Improvement	Improvement (percent)
Fasting Glucose	1071	738	593	145	19.65

(vi) Effect of Pranayam on Obesity

Accumulation of fat in body leads to obesity. Fat is the fourth humour of our body and when its formation is excess in comparison to other humours it leads to obesity. This disease is common in developed countries and affluent families. Irregularity in internal secretion glands also becomes one of the reasons for this problem. According to Sage Charak it could be hereditary as well. Normally fat deposits on stomach, hips, thighs and waist area. Besides the obese people perspire a lot, which emits a lot of odour. The obese person has the urge to eat at short intervals. The palpitation increases with slightest exertion. The analysis of over weight and obese people is being presented here with the help of bar graph. It is evident that majority of the patients reduced 5-10 kg weight within one week.

(vii) Effect of Pranayam on Kidney Diseases

Kidney is one of the most active organ of our body. It is bean shaped organ weighing around five gram each. The kidneys control the water level in our body. They excrete the waste material produced in our body. Kidneys are also helpful in controlling the high blood pressure level in the body. In case kidneys fail to function normally our body becomes diseased.

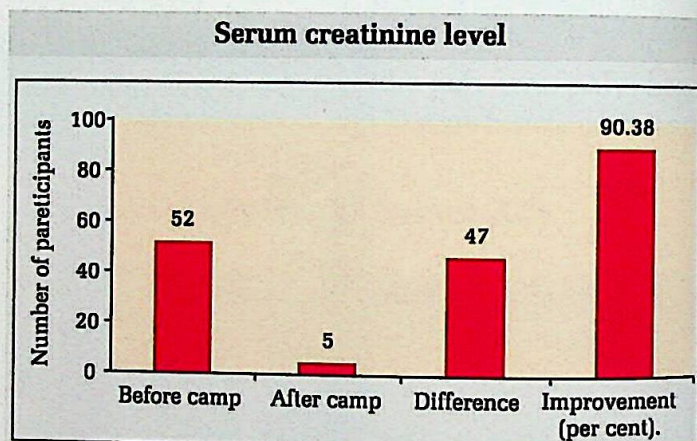
Kidney dysfunction is of two types :

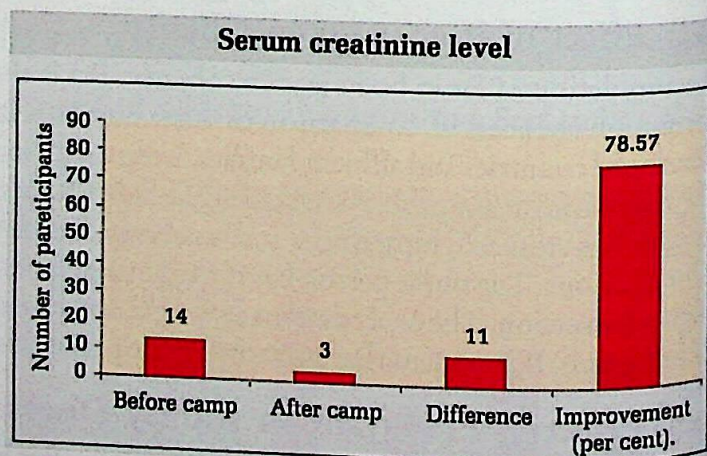
Acute renal failure (severe kidney inactivity) : It is caused due to infection, malaria, eating contrary food, enlargement of prostrate glands and dehydration in body.

Chronic renal failure (kidney degeneration): Following are the reasons for this disease.

- Diabetes – 34 %
- High blood pressure – 30 %
- Glomerulonephritis (improper discharge of urine) - 36% (In this disease, the nephrons degenerate gradually)

Results of creatinine level in Yog camp (21-27 August 2005)

Standard	Total samples	People with irregular level before camps	People with irregular level after camps	Improvement	Improvement (percent)
Serum creatinine	1267	52	5	47	90.38

Results of creatinine level in Yog camp (31 August to 6 September 2005)

Standard	Total samples	People with irregular level before camps	People with irregular level after camps	Improvement	Improvement (percent)
Serum creatinine	920	14	3	11	78.57

Analysis of different diseases and physical irregularities in different participants of Yog camps

Ratio (per cent)

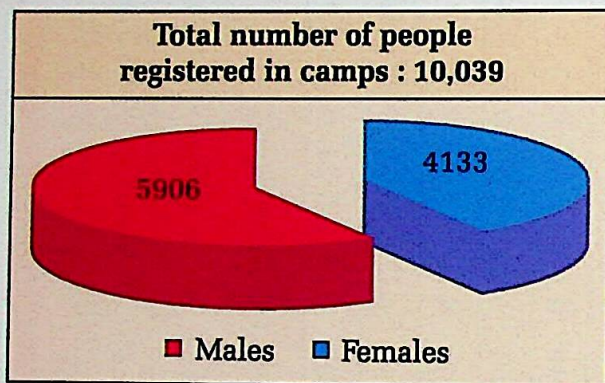
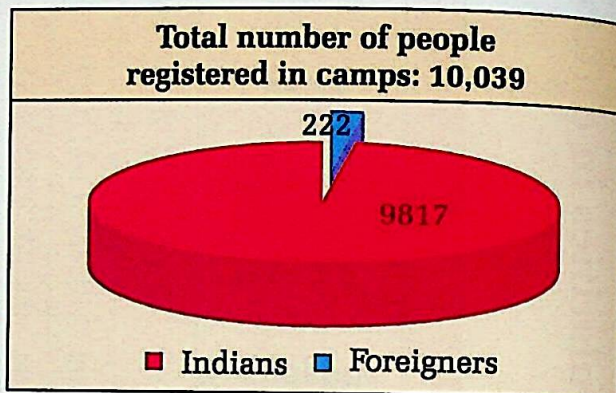
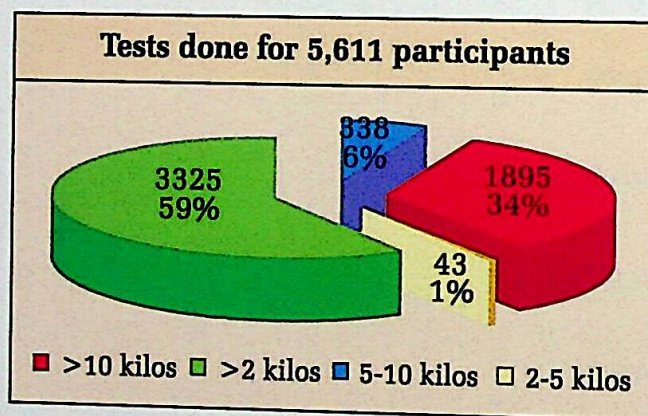
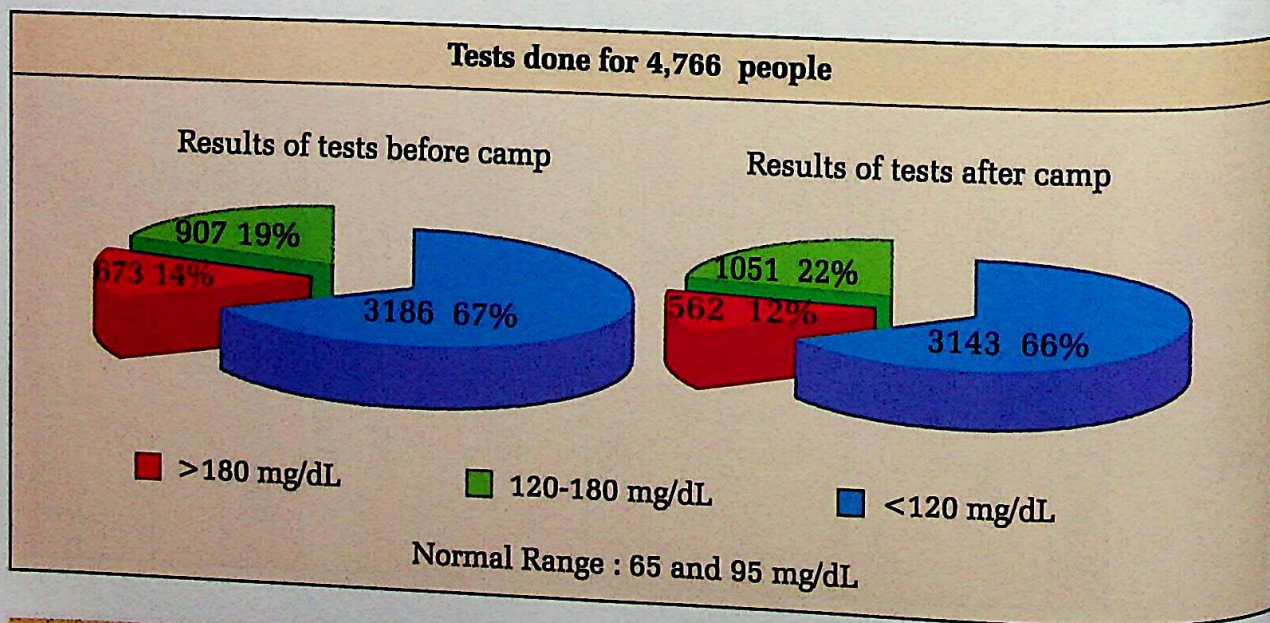
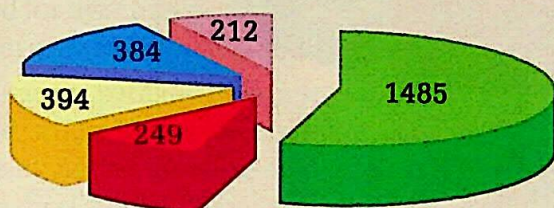
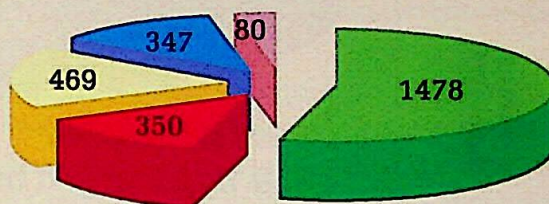
Sex	Age group	Obesity	Diabetes	Hypertension	Heart disease	Arthritis	Asthma	Kidney diseases	Spondylitis	Thyroid	Prostrate	Cancer	Depression	Hepatitis
Females	Up to 35 years	34.95	22.95	6.00	7.43	6.67	1.90	1.33	0.57	11.71	4.76	0.40	0.06	0.30
	35–50 years	31.33	20.00	11.33	8.00	7.90	2.57	0.76	0.86	12.48	3.62	0.29	0.67	0.19
	Above 50 years	16.04	22.13	14.69	12.12	10.78	2.76	0.77	1.54	14.30	4.23	0.51	0.13-	0.00
Yog	(A)	25.85	21.75	11.23	9.59	8.77	2.46	0.93	1.07	13.04	4.21	0.44	0.49	0.16
Males	Up to 35 years	29.58	29.26	10.64	8.06	3.99	1.56	1.41	1.49	4.85	5.95	0.78	1.17	1.25
	35– 50 years	26.49	28.88	15.75	5.48	4.79	3.24	1.62	1.54	5.87	4.40	0.46	0.46	1.00
	Above 50 years	14.14	29.05	16.29	14.49	5.93	2.63	0.75	1.54	6.09	6.90	0.35	0.09	0.09
Yog	(B)	21.50	29.44	14.66	10.30	5.11	51	1.15	1.53	6.08	6.02	0.49	0.47	0.64
Total participants		23.37	26.13	13.10	10.05	6.69	2.49	1.06	1.33	9.07	5.24	0.47	0.40	0.43

Ratio (per cent) of patients of male and female participants depending on diseases

	Obesity	Diabetes	Hypertension	Heart disease	Arthritis	Asthma	Kidney diseases	Spondylitis	Thyroid	Prostrate	Cancer	Depression	Hepatitis
Females	47.56	35.79	36.63	41.06	56.41	42.25	37.78	34.51	61.79	34.53	40.00	43.90	16.22
Males	52.44	64.21	63.37	58.56	43.59	57.55	62.22	65.49	38.21	65.47	60.00	56.10	83.78

A particpant could be suffering from one or more diseases

Analysis of tests done in camps

Total number of male and female participants registered in the camps

Total number of Indians and foreigners registered in the camps

Tests done to reduce obesity

Tests done to reduce diabetes

Tests done for high blood pressure
Ideal blood pressure range 120 / 80 mmHg

Tests done for cholesterol level
Ideal blood pressure range 120 / 80 mmHg

Tests done for 5,486 people

Results of tests before camp

Results of tests after camp

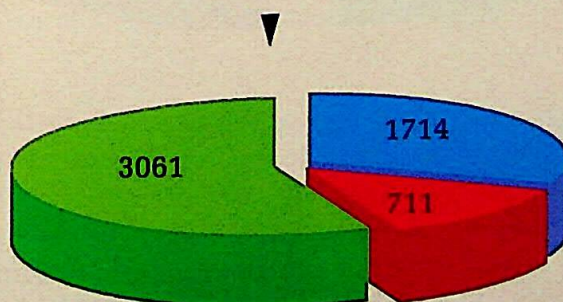
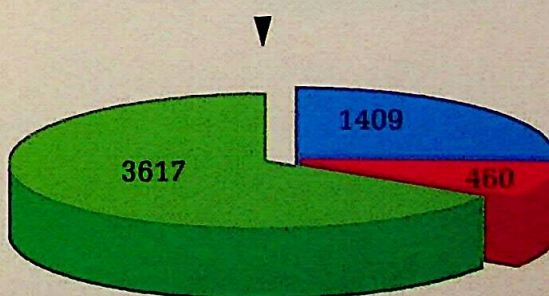
3061

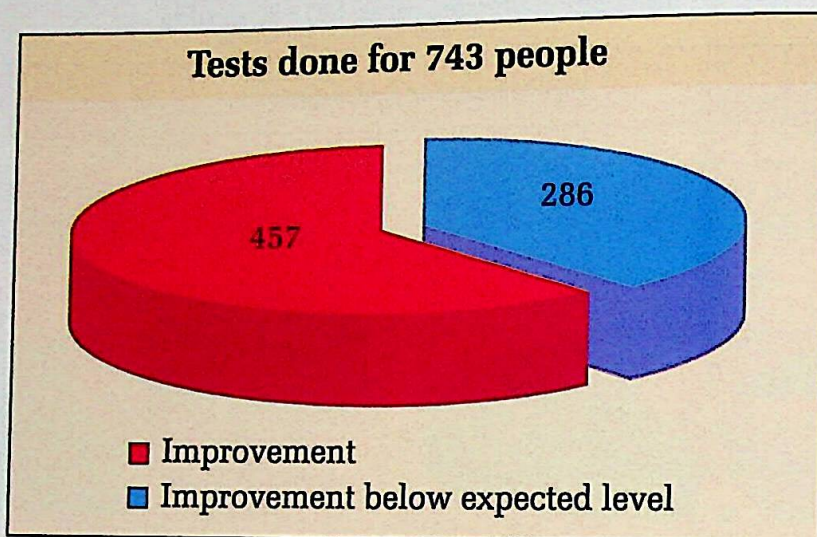
1714

711

3617

1409

460

>220 mg/dL 180-220 mg/dl < 180 mg/dL

Tests done for renal/kidney function

Tests done for serum creatinine
Normal range 0.5-1.50 mg/dl

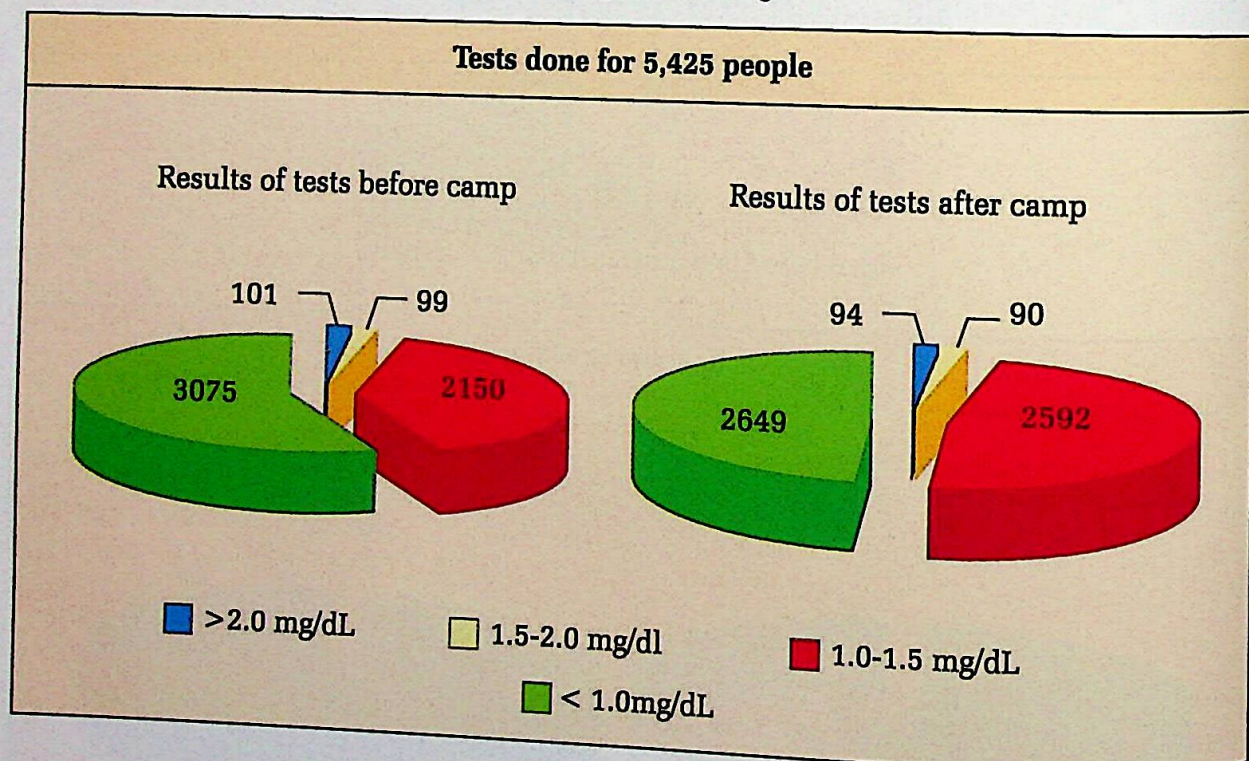
Tests done for 5,425 people

Results of tests before camp

101
99
3075
2150

Results of tests after camp

94
90
2649
2592

>2.0 mg/dL
1.5-2.0 mg/dl
1.0-1.5 mg/dL
< 1.0mg/dL

Yog camps organized specially for clinical trial

Two residential Yog camps were organized in the premises of Patanjali Yogpeeth under the guidance of Swami Ramdevji Maharaj for clinical trial of effects of Yog and Pranayam. The first camp was organized from 2-10 October 2006 and the second camp was held from 27 October to 4 November 2006. The effects of Yog and Pranayam on weight, blood pressure, pulmonary function test (PFT), electrocardiogram (ECG), thyroid profile, blood sugar level, lipid profile, kidney profile, liver function

test, RA factor, uric acid and various cancer tests (AFP, PSA, CA-125) were studied. Patients were divided into various groups for the purpose. The patients were classified on the basis of diseases, viz. obesity, high blood pressure, respiratory disorder, heart disease, thyroid dysfunction (hypo and hyper thyroidism), diabetes, liver disorder, kidney disorder, arthritis and cancer.

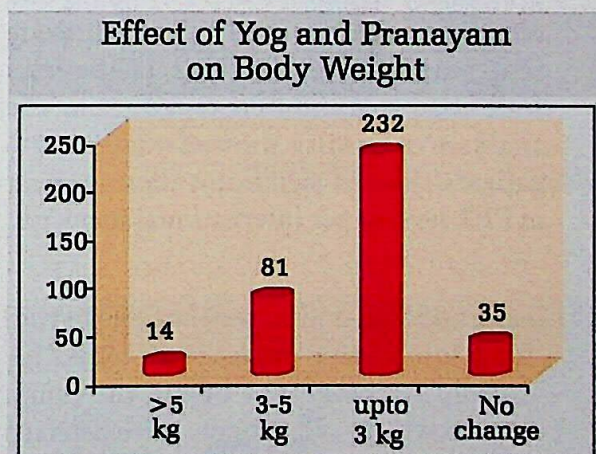
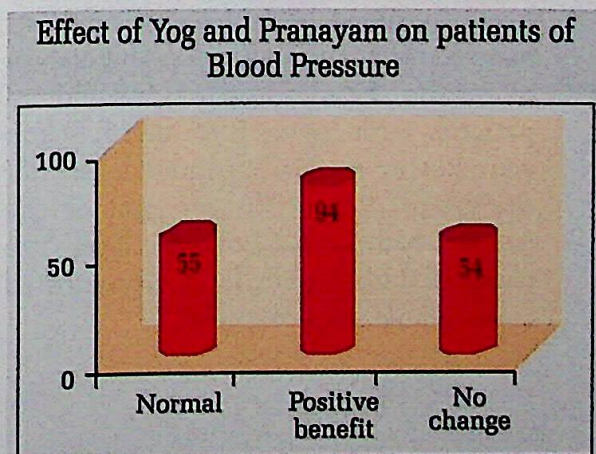
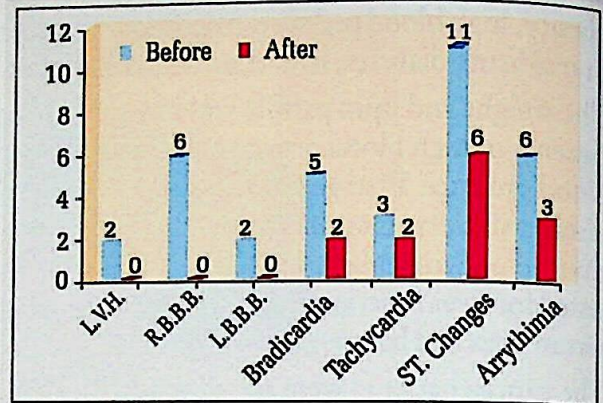
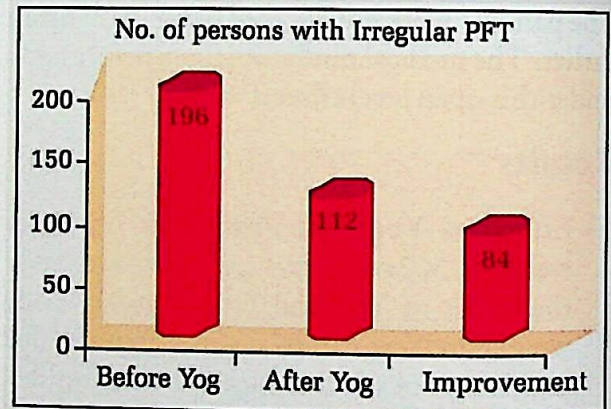
The weight and lipid profile was measured in case of obese patients before and after the camp. The patients of high blood pressure and heart disease were tested for lipid profile and electrocardiogram, blood pressure. Fasting blood sugar test was done for patients of diabetes. The patients of respiratory diseases underwent pulmonary function test. Thyroid function test (T_3, T_4 and TSH) was done for thyroid patients. Haemoglobin test was done for patients of anaemia. Patients of liver disorder were tested for liver function test and kidney patients were tested for kidney function test (serum creatinine, serum urea and haemoglobin level).

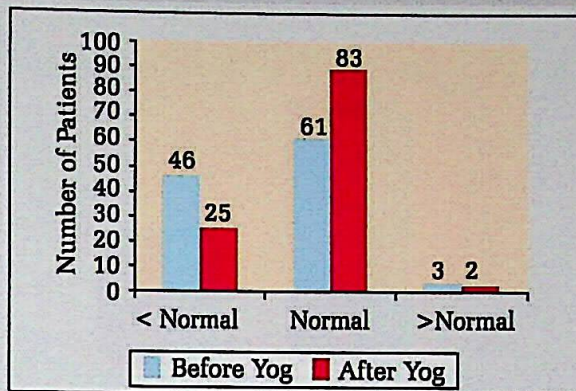
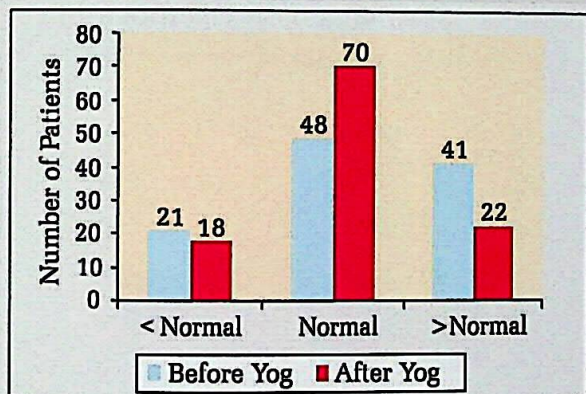
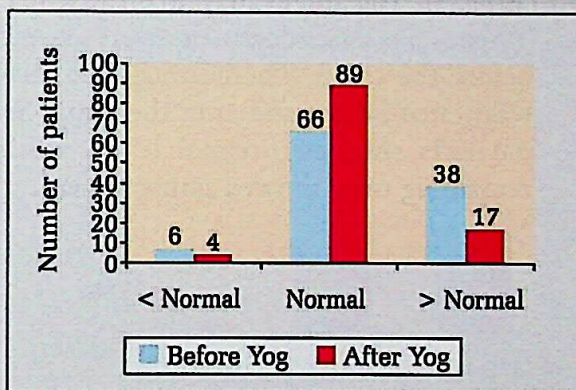
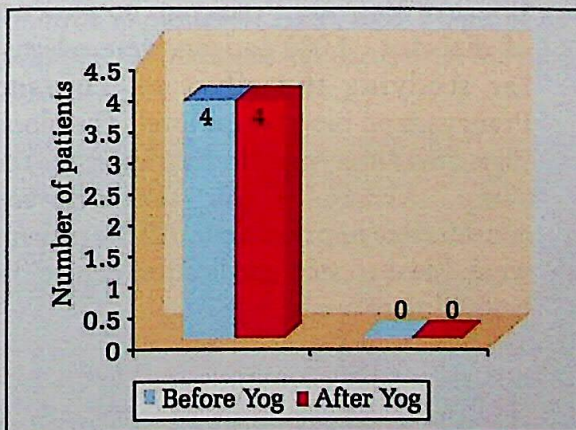
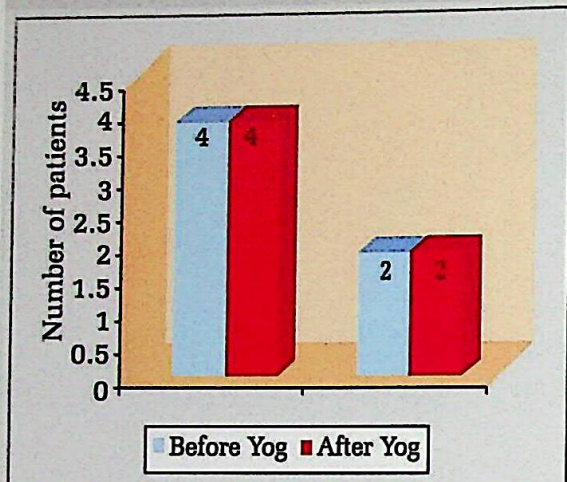
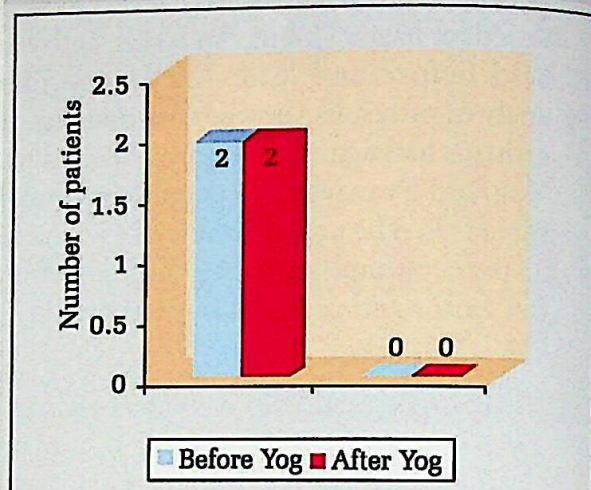
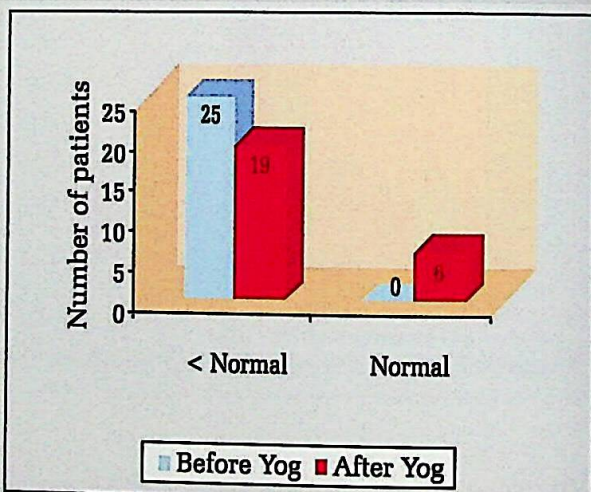
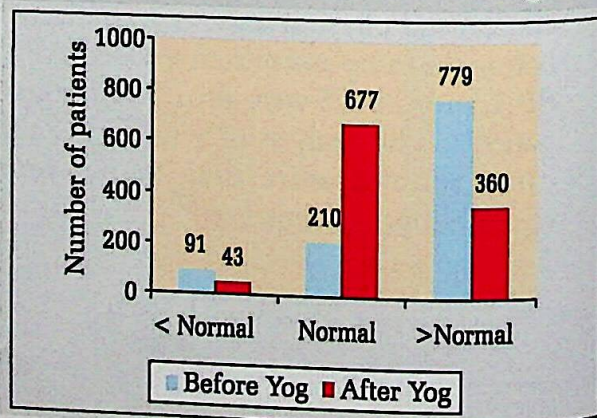
The cancer patients were tested for AFP, PSA, CA-125, whereas arthritis profile consisting of RA factor, uric acid and haemoglobin was done for arthritis patients. Written consent was taken from all the patients before these medical tests. Every participant was informed about each and every detail of medical study conducted. The patients were given simple and light food during the medical tests. Swamiji made all the patients practice Yog and Pranayam for two hours in the morning and evening.

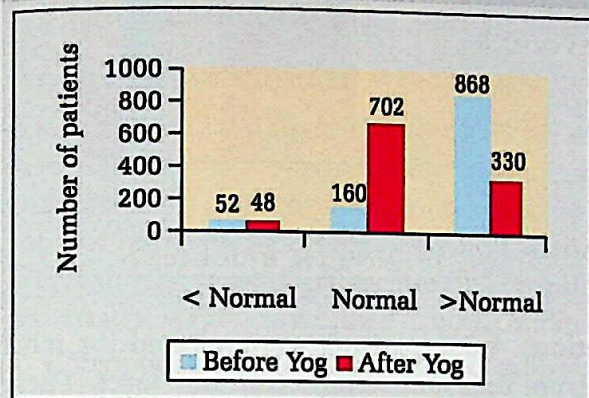
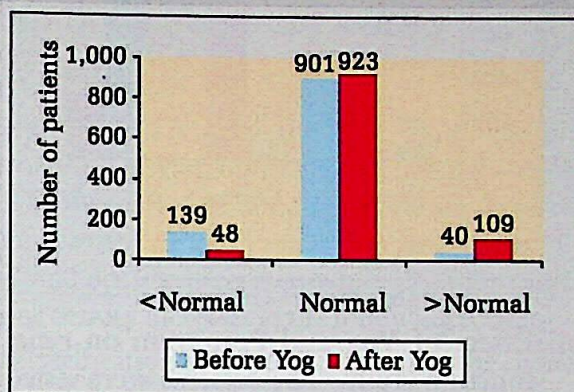
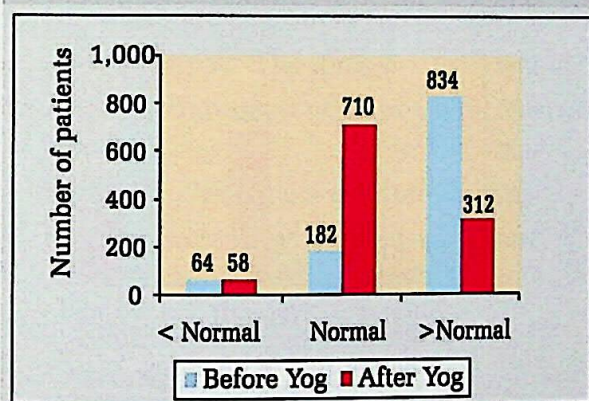
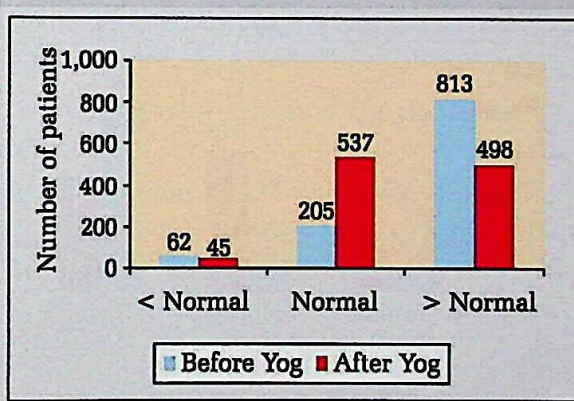
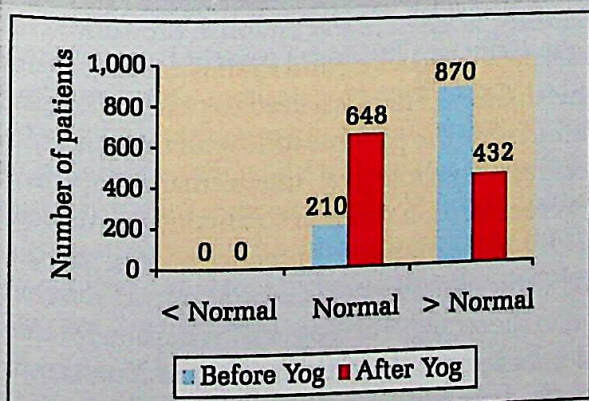
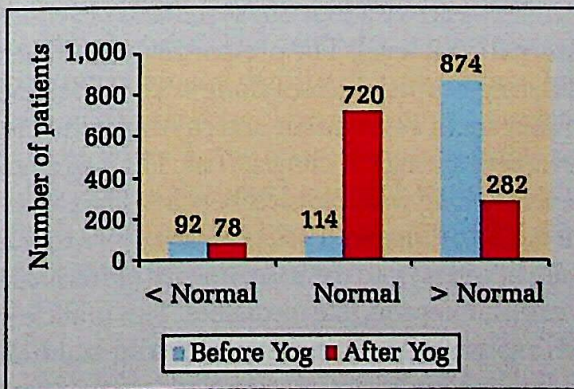
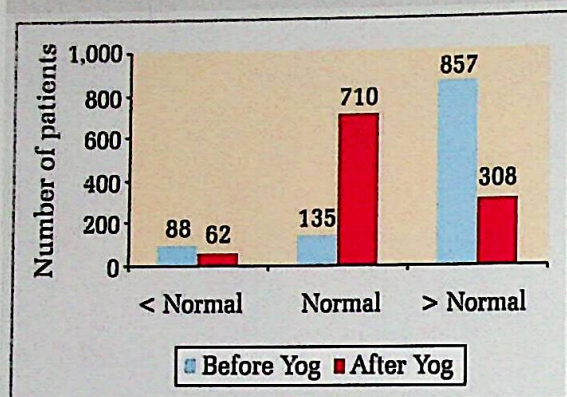
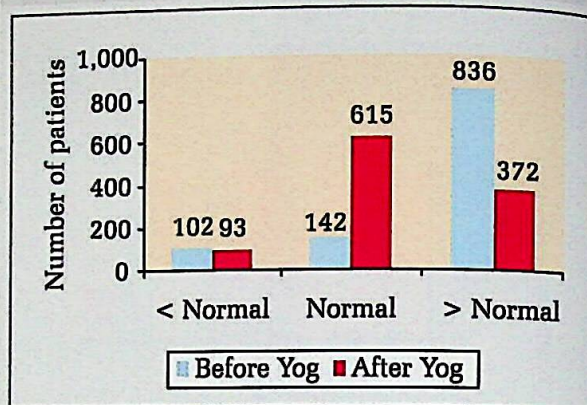
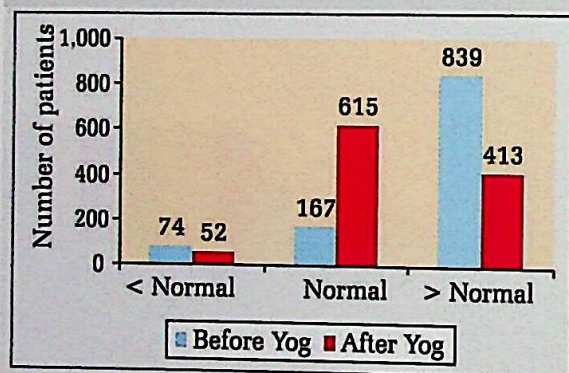
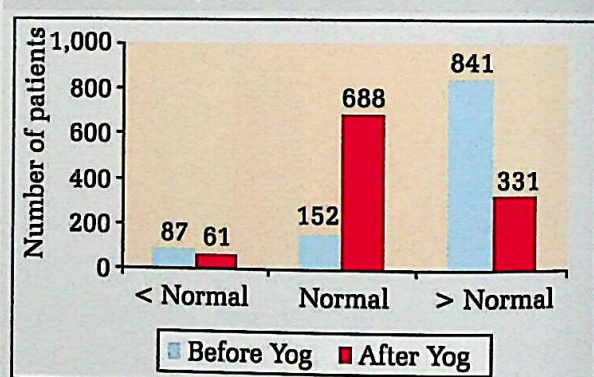
The patients were not allowed to take any medicine during the medical test, which were being taken earlier. The medical results obtained before and after the camp were analyzed on different parameters under this open level clinical trial.

Results

(i) Effect of Yog and Pranayam on body weight : 500 patients were selected to study the effect of Yog and Pranayam on body weight in Yog camps. Out of which, 362 patients were selected for analysis of results. Whereas other participants were kept out of the analysis due to technical reasons.

Yog and Pranayam increase the basal metabolic rate and causes oxidation of excess fat, which controls body weight. The above result makes it clear that regular practice of Yog and Pranayam controls body weight.

(ii) Effect of Yog and Pranayam on high blood pressure : 500 patients of high blood pressure were selected to study the effect of Pranayam on blood pressure. The blood pressure was measured before and after the camp. Out of which, 203 patients were selected for analysis of results and the rest were excluded due to technical reasons. A graphic representation of the results of study is being given here.

(iii) Effect of Yog and Pranayam on heart patients (ECG test) : 110 patients were tested for ECG before beginning Yog treatment. Out of which, 50 patients were abnormal, which were tested again after the camp. Of them, 35 patients were selected for analysis of results and the rest were excluded due to technical reasons. The results of tests show that there was significant improvement in bradicardia, tachycardia, ST changes and arrhythmia level. The electrocardiogram of LBH, RBBB and LBBB did not show any improvement.

(iv) Effect of Yog and Pranayam on lung function (PFT) : 500 patients of respiratory problem were selected for testing pulmonary function. Out of which, 300 patients were included for the study. The selected patients were tested for pulmonary function test (PFT) before and after the camp to study effect on lung function. The PFT levels of 196 patients were abnormal and were tested again. The analysis of results showed that 42.9% patients showed significant improvement in PFT level as per international standards.

(v) Effect of Yog and Pranayam on thyroid function : 140 patients were tested for thyroid hormone test before the camp. Out of which, 20 patients were detected with hypothyroidism, 112 with hyperthyroidism and remaining 8 patients had normal hormone profile. The analysis of results showed that 55 per cent of patients with lower level before camp were having normal hormone level after the camp. About 76 per cent of the patients had normal hormone level. The patients with higher level also showed considerable improvement.

(vi) Effect of Yog and Pranayam on arthritis profile : 110 patients were selected and tested for haemoglobin, RA factor, and uric acid before and after the camp. The analysis of results showed that patients of arthritis had significant improvement with Yog and Pranayam as per international standards. The patients showed 45, 46 and 55 per cent improvement in haemoglobin, RA factor and uric acid respectivly.

(vii) Effect of Yog and Pranayam on cancer patients : Twelve cancer patients were selected before the camp for the test. The clinical and physical tests were conducted before the camp and related tests like AFP, PFA, and CA-125 were also done for these patients. The analysis of results after the camp showed more than 50 per cent clinical improvement.

(viii) Effect of Yog and Pranayam on anaemia : Twenty five anaemic patients were selected before the camp. The haemoglobin level was tested before and after the camp. Six patients showed normal level, while remaining ones showed improvement.

(ix) Effect of Yog and Pranayam on patients of diabetes : 1,080 patients were selected for studying the effect of Yog and Pranayam on blood sugar level. The blood sugar level was tested before and after the camp. About 54 per cent showed considerable improvement. All the patients were asked to stop medication before the beginning of study.

(x) Effect of Yog and Pranayam on lipid profile : 1,080 patients were selected to study the lipid profile. The tests for total cholesterol, HDL, LDL, VLDL and triglycerides were done

before and after the camp. As per international standards, the total cholesterol, HDL, LDL, VLD, and triglycerides showed 62, 65, 54, 39 and 62 per cent improvement respectively.

(xi) Effect of Yog and Pranayam on liver function : 1,080 patients were selected before the camp to study the liver function. The tests for total cholesterol, ALP, SGPT and SGOT were done on patients before and after the camp. As per international standards total Bilirubin, ALP, SGPT and SGOT showed 50, 67, 56 and 64 per cent respectively.

(xii) Effect of Yog and Pranayam on renal function : 1,080 patients were selected for renal function study. The patients were tested for serum urea and serum creatinine level. There was 51 per cent improvement in urea level, whereas creatinine level showed more improvement (61 per cent).

Conclusion

Clinical trial under the guidance of Swami Ramdevji Maharaj has been initiated in order to establish Yog, Pranayam and other ancient Indian medical systems scientifically. The main objective of these studies is to present the authenticity of Yog as per the scientific standards. Yog, Pranayam and other traditional medical systems do not need any evidence. But we are living in scientific age and modern science has progressed to a considerable extent in the recent past. Therefore, it is necessary to analyze as to how can we adopt our systems as per modern scientific parameters and establish the same at the international level. The present analysis of medical tests proves that Yog and Pranayam are capable of curing normal diseases along with serious and chronic diseases. There is a need to practise Yog and Pranayam in a systematic and rhythmic manner. Swamiji made the patients follow all the rules with strictness during the clinical trial. The Yog practitioners reap psychological, intellectual and spiritual benefits along with physical benefits.The participants were uncertain whether to discontinue diabetes medicine or insulin. Patients learnt how to lead a healthy life with regular practice of Yog and diet control and how to maintain normal blood pressure level without taking medicines. Yog and Pranayam work on receptors like medicines. This miracle is hidden in the strength of Yog and Pranayam. Swamiji has analyzed the medical gain of Yog and Pranayam on a large scale with the help of Yog camps. Indian medical team of specialists worked on these tests along with modern science scholars. The

present study has shown significant improvement in body weight, high blood pressure, pulmonary function, electrocardiogram, blood sugar level, lipid profile, liver profile, renal profile, arthritis profile etc. There is a need for a long-term study on the effects of Yog and Pranayam.

Effect of Yog and Pranayam on Bone Mineral Density

An open level clinical study

Bones are significant in the constitution of human body and give a frame to the body. Malfunctioning in the development of bones leads to different kinds of diseases. Osteoporosis, osteopenia, scoliosis and osteomelasia are the main bone related diseases. The prevention of bone degeneration is the best cure for these diseases. Timely medical attention along with Yog and Pranayam can be helpful in prevention of bone degeneration. In some diseases bone density increases, while in other cases it depreciates. Weakness is caused in both conditions. Bone density increases in the following conditions:

- Osteoporosis: This is a hereditary condition, where calcification in bones increases and the chances of fragility increases.
- Osteopoikilosis: This is also a hereditary condition in which calcification spots appear at different places on the body.
- Secondary accumulation: Deposition of calcium due to some primary cause is seen in this condition.
- Myloseclerosis: The spine becomes stiff in this condition.
- Renal osteodystrophy: kidneys fail to maintain the proper levels of calcium and phosphorous in blood.
- Fluorosis: Drinking water containing high amount of fluoride increases bone density.
- Paget's disease: This is an old age disease, in which the bones swell, increase in size. Sometimes the big bones bend like bows and this condition could be fatal.

Depreciation of bone density is generally seen in the following conditions :

- Osteomalacia
- Deficiency of vitamins in food
- Stetorrhoea: Excessive secretion of sebaceous glands
- Poor kidney functioning
- Diseases of liver or pancreas
- Osteomalacia caused due to deficiency of vitamin D
- Deficiency of calcium in food.

A special test is done in order to detect the internal condition of bones. This is known as bone mineral density test. Different types of machines are used for this purpose. The central machine tests the hipbone, spine and bones of entire body to find out the bone mineral density. Peripheral machine detects the bone density in fingers, wrists, knees, calf bone, and ankle bone. This machine is considered to be effective and can measure the bone density of all the bones in the body. This is a simple test done with the X-rays technique. Wherein the body is subjected to mild radiation, which is not harmful. This test is done with bone densimeter machine, which operates on Dexa technique. WHO has recognized only Dexa technique for this purpose. The problem is detected through X-ray only after 30 per cent degeneration takes place.

The information obtained from bone density is useful for the physician to detect bone capacity. This test provides information about fragility of bones. Normal or low bone density increases the chances

of bone degeneration. This information will be useful in preventing bone degeneration.

Bone mineral density test is also a simple, quick, painless and totally safe process. It reveals the calcium content in bones and also the factors endangering the bone degeneration. This test should be done in the following conditions:

- Those who have been detected with osteopenia or osteoporosis through X-ray.
- Menopause in women before 45 years and regular intake of estrogen hormone.
- Women in the age of 65 years or above.
- In case of bone degeneration after menopause.
- Family history of osteoporosis.
- People habituated to regular intake of steroids.
- Patients of excessive secretion of salivary glands, diabetes, liver and kidney diseases, joint pain, and arthritis.
- Vertebral disorder in spinal cord.

Prevention is the best treatment for diseases caused due to disorder of bone constitution. Calcium, vitamin D rich food, sunlight or sunbathing, Yog-Pranayam and exercise can be helpful in preventing bone related problems. These remedies are followed in the treatment as well. The importance of calcium and vitamin D cannot be explained exactly but it has been proved that Yog and Pranayam are very helpful in increasing bone mineral density and strengthening the bones.

Regular practice of Yog and Pranayam are beneficial in increasing the bone mineral density and strengthening them. Clinical trial was conducted in the premises of Patanjali Yogpeeth under the guidance of Swami Ramdevji Maharaj and Orthopedic surgeon, Dr Akhilesh Gumasta of National Hospital (Orthopedic Department), Jabalpur.

Selection of patients

The patients of osteoporosis and osteopenia visiting the Out Patient Department of the hospital were screened for the purpose of studying the effect of Yog on bone mineral density. The patients were informed about all the aspects of the trial.

After the completion of different formalities, 128 patients were selected for the medical research. Out of which, 50 patients (18 males and 35 females) of osteoporosis and 78 patients (43 males and 35 females) of osteopenia were selected. Only non-Yog practitioners were selected for this purpose.

Treatment: All the selected patients were made to practise the complete package of seven Asanas and Pranayam as popularised by revered Swami Ramdevji Maharaj. During Yog practice the patients were given a simple diet. The practise was carried on in the premises of Patanjali Yogpeeth under the guidance of qualified Yog teachers.

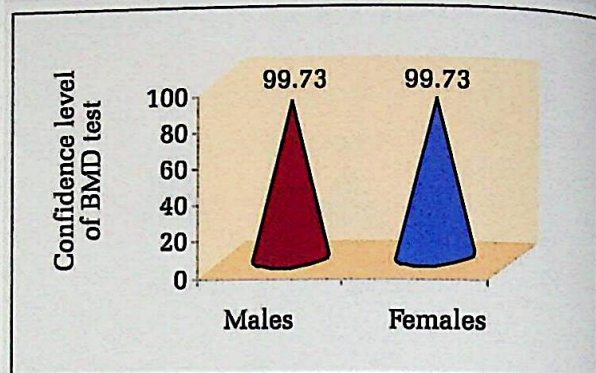
Tests: The bone mineral density was tested with the help of densimeter at the Bone and Skeleton Department of the hospital on 15 October, 2006 before beginning Yog treatment. The test was repeated after 40 days of Yog.

Classification of patients			Efficiency level	Confidence level
Osteoporosis	Males	18	4.240'	99.73
	Females	32	4.017'	99.73
Osteopenia	Males	43	4.67'	99.73
	Females	35	3.66'	99.73
Total		128	5.77'	99.73

Results : The data of bone mineral density test collected before and after Yog practice was analyzed statistically. The results were drawn with the theory of sign of nope-parametric test and efficiency level and confidence level of patients is being presented here in tabular form.

The efficiency and confidence level in (men) osteoporosis patients was 4.24 and 99.73 per cent respectively. The figures in case of women of the same disease were 4.017 and 99.73 per cent respectively. In the same way patients of osteopenia (men) showed efficiency and confidence level of 4.67 and 99.73 per cent, whereas the women showed of 3.66 and 99.73 per cent, respectively.

This research makes it clear that the T-score of bone mineral density shows considerable improvement along with increasing the strength of bone after 40 days of Yog practice.

Confidence level in patients of Osteoporosis (per cent)

Cautions: The number of osteoporosis, osteopenia and bone degeneration patients is increasing day-by-day. If these diseases are not treated on time they could lead to fracture. The women are more prone to this risk compared to men. Some of the reasons for these problems are irregular daily routine, lack of physical exercise, hormonal imbalance or excessive consumption of hormonal tablets, degeneration of bone cells or fragility. The present study has proved that Yog and Pranayam can prevent these diseases and also cure them. There is a need to prove the authenticity of Yog with continuous research and tests. There is no doubt about the fact that Yog and Pranayam are capable of curing different diseases.

Effect of Yog on Sports Medicine

The condition of Indian sports is not very encouraging excluding cricket. There are many reasons – lack of proper training, lack of self-confidence and unwillingness from government. Swami Ramdevji Maharaj looking into the discouraging condition of football has appealed the Indian Football Federation to send the junior players to his Ashram. Swamiji invited junior football team of Mohan Bagan athletic club as a part of this effort so that they can be trained in Yog and Pranayam. After the training the team played World Cup (junior football) during the first week of August at Manchester, UK. This team represented India and its performance was encouraging. The players were given in-depth training in Yog and Pranayam for seven days at Patanjali Yogpeeth for building self-confidence and complete personality development. They were trained in two sessions conducted in the morning and evening. The effect of Yog and Pranayam on the efficiency of players was studied scientifically. The test included various physiological and pathological parameters. The medical test was concluded under the rules of ICH – GCP, which included various equipments like body and fat analyzer, PFT, TMT, centrifuge automated Hematology Analyzer, Manual Hematology Analyzer, Blood Gas Analyzer, XL-600, Fully Automatic Biochemistry Analyzer etc.

Dr Vishwajeet Mukherjee, Dr. R. S. Gaur and other scientists worked in this team under the leadership of revered Swamiji and Acharya Balkrishna.

Background

When a person takes part in a sport or competition the systematic respiratory process affects the performance. Deep and long breathing helps in concentration and overcoming performance anxiety. Yog and Pranayam controls the respiratory process. They can contribute positively in improving performance. The two ancient health-building systems can become ideal training for the players. Regular practice of Yog and Pranayam reduces stress and increases flexibility. Pranayam can play

an important role in balancing exercises and almost all games. Pranayam can overcome mental and physical imbalance.

Different experiments like physical exercise, diet and regimen have proved that they control lipid content in body and generate energy and vigour. The tests done on patients of chest pain and blockage in arteries showed significant effect in lipid profile. Another test done on patients of high blood pressure showed that Yog and Pranayam are highly effective in controlling heart diseases. The same results were shown in another test. Our initial studies show positive effect on different parameters of heart and lungs functioning and bone metabolism.

Another study showed that Yog and Pranayam were effective in controlling body mass, BMI etc. Therefore, Yog and Pranayam cure diseases and also play a positive role in improving performance and efficiency level.

Objective: To study the effect of Yog and Pranayam on efficiency and performance of players along with physiological, pathological and neurological changes.

Equipment and Method:

1. **Primary and secondary parameters:** The following parameters were included in the analysis of effects on efficiency, strength and performance of players.
   - Improvement in first second in pulse rate, blood pressure, weight, BMI, TMT, fat%, FVC and FEV1.
   - Improvement in total blood profile, haemoglobin percentage, liver function test, kidney function and lipid profile.
   - Any other ill effect (if any).
2. **Type of study :** Open level trial.
3. **Methods for reducing or controlling voice:** Non-randomized observational study
4. **Selection of players:** Healthy football players below the age of 15 years were included in the study. Players habituated to smoking and alcohol were not included in the study.
5. **Practice of Yog and Pranayam:** All the participants were made to practise Yog and Pranayam from 8 to 13 July 2006. The morning session was held from 5.30 to 6.30 AM and the evening session from 6.30 to 7.30 PM. The players were given balanced food along with the practice and were made to follow regimen. They were not allowed to take any medicine during the training period to avoid serious consequence. The Yog and Pranayam training of all the participants was strictly supervised.
6. **Determination of efficiency:** The following parameters were included to determine efficiency:

   Physiological parameters
   - Pulse rate
   - Body mass index
   - FVC
   - Blood pressure
   - FEV1

   Pathological parameters
   - Complete blood picture
   - Blood sugar
   - Renal function test
   - Hb %
   - Lipid profile
   - Liver function test
7. **Determination of security:** All the parameters suitable for determining feeling of security in players were used in the study. The players were not exposed to any kind of insecurity and special care was taken with respect to diet.

8. **Statistics:** The data was presented on the basis of Mean +- SD (Standard Deviation) in order to determine the results.

Tests and results: The demographic pattern of age, height, weight of all the players is being presented in tabular form.

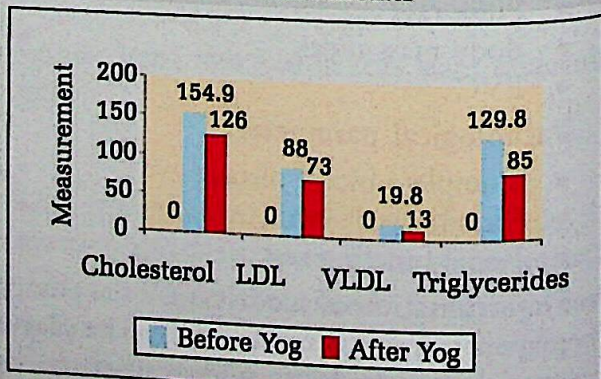
Positive results were seen on body weight, BMI, fat percentage, maximum pulse etc. and other parameters during the seven-day Yog and Pranayam session. There was significant improvement in FVC and FEV1 level. In the same way, there was a significant change in lipid profile parameters like total cholesterol, HDL, LDL, triglycerides, VLDL etc. The changes in parameters of liver function test are also being presented in tabular form.

Average Change in Physiological Standards

Measurement: 0, 20, 40, 60, 80, 100, 120, 140, 160

Weight: 56, 55.9; BMI: 20.3, 20; Fat %: 15.6, 15; Max pulse: 137.9, 136

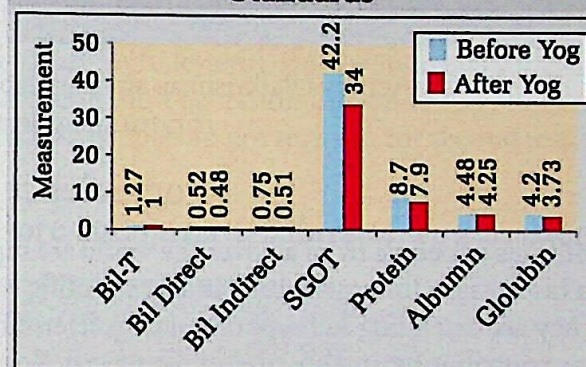
Before Yog / After Yog

Parameter	Before Yog	After Yog
Weight	56 ±5.4	55.53
BMI	20 ±1.6	20 ±1.5
Fat (per cent)	15.6 ±4.1	15.2 ±4
Max pulse	137.9 ±7.3	136 ±7.4

Physical data taken before Yog practice			
	Age	Height (cm)	Weight (kg)
Males (N±25)	21.2 ± 10.48	165.8 ± 3.66	56 ± 5.48

	Before Yog	After Yog
FVC	3.32±.4	3.35±.27
FCVI	2.73±.47	2.95±.3

Parameter	Before	After
Cholesterol	154.9 ±24.2	126.8 ±19.7
HDL	50.5 ±8.5	46.6 ±6.3
LDL	88.3 ±16.9	73 ± 14
Triglycerides	129.8 ±46.4	85.08 ±35.31
VLDL	19.8 ± 7.1	13 ±5.4

Parameter	Before Yog	After Yog
Urea	28.9 ±5.6	20.54 ±4.52
Creatinine	1.16 ±0.9	1.03 ±.1
Uric acid	6.09 ±0.8	5.12 ±.86

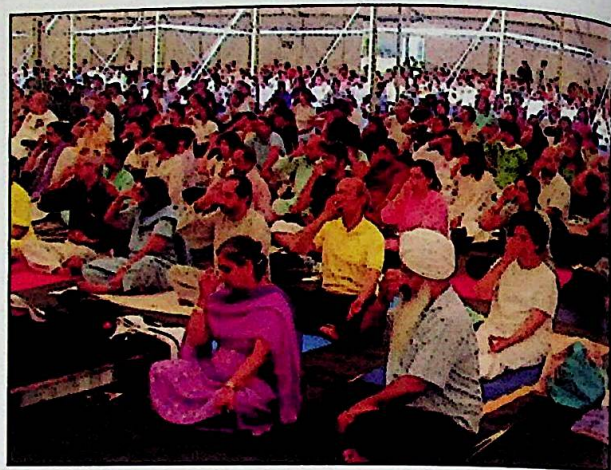
Parameter	Before	After
Bil-T	1.27 ±.78	1 ±.55
Bil-D	.527 ±2.2	.486 ±.21
Bil-ID	.75±.53	.51±.35
A. Phos	183.81 ±77.6	183.9 ±75.1
SGOT	42.3 ±6.51	34 ±7
SGPT	24.94 ±10.97	25 ±10.6
Protein	8.678±.32	7.98±.33
Albumin	4.48 ±1.15	4.25±.154
Globulin	4.22±.35	3.73±.31

Conclusion

The positive effect of Yog, Pranayam and balanced diet on obesity, liver function, kidney function, blood lipid profile, heart arteries disorder etc. were proved. The positive effect of Yog and Pranayam on weight, body mass index, fat percent, maximum pulse, pulmonary function test, lipid profile, renal function test and liver function test in the present study can be clearly seen.

The present study has proved that Yog and Pranayam: (i) are significant for improving efficiency, strength and performance of players; (ii) are capable of curing obesity and related diseases; (iii) contribute in improving pulmonary function, which controls diseases related to respiratory system completely; (iv) Are helpful in controlling blood cholesterol, triglycerides and other levels, which cures heart and related diseases; (v) increase the liver function, which cures digestion and liver diseases; and (vi) are helpful in controlling renal function test parameters like blood urea, creatinine and uric acid level, which proves that Yog and Pranayam are helpful in the treatment of kidney, urinary disease and gout.

Hence Yog and Pranayam can be used in different ways.

Revered Swami Ramdevji Maharaj presented the health kit to Indian junior football team in the form of Yog and Pranayam. Children below the age of 15 years were trained for a brief Yog and Pranayam course for proper physical, mental and spiritual development. The players were given balanced and simple food during the training period. The performance chart was prepared for each student under the directions of experienced Yog teachers, medical practitioners and scientists.

Complete physical and pathological check-up was done before and after the Yog training. The results were very encouraging. Divya Yog Mandir Trust has started a mission to relieve physical and mental stresses through Yog and Pranayam instead of stress killers that are generally used by international teams. This will take us forward on the path of establishing Indian culture and science at the international level. We have been able to develop concentration, energy and vigour in players through regular practice of Yog and Pranayam.

Acharya Balkrishnaji along with Swami Ramdevji Maharaj training the practitioners in a Yog session in UK

Yog Science Camps in UK

Millions of people from all over the world are supporting Swami Ramdevji Maharaj whole-heartedly in his mission for establishing Indian scientific based systems and moral values at international level. They are extending full support and are determined to accomplish the mission. Thousands of people are contributing in this multidimensional Yog revolution from not only India but also abroad. Swamiji is proving the scientific basis of Yog at various levels. This mission caught momentum when the scientific analysis of Yog was conducted during Swamiji's session in England. This was the first instance when a Yog session was organized outside country as a part of mission of 'Healthy World'. Non-resident Indians, Britishers and people from other countries belonging to different castes, religions and communities came in large numbers to participate in the sessions organized at Elembridge, Lester, Bolton and Middlesex (London) and reaped the benefits of Yog. The participants took a resolution to adopt Indian food, practise Yog and teach Yog to others. The seven-day sessions organized in different cities also offered facilities for medical check-ups. Positive results were obtained in the tests conducted for blood pressure, sugar level, cholesterol etc. before and after the camp.

Members of Medical Advisory Team (UK)

A medical advisory team was appointed in August 2006 under the guidance of Swami Ramdevji and Acharya Balkrishna Ji. This team studied the effect of Yog and Pranayam on main diseases like hypertension, obesity, blood sugar, asthma and different types of allergies. The report of the study was published in different reputed medical journals. The team consisted of the following members:

- Dr Raman Gokul, MBCHB, MD, FRCFASN (Chairman)
- Consultant Nephrologist and Prof. Medicine University, Manchester, UK
- Dr Nilesh Samani, BSc, MD, FRCPFCC, FMED, MCI, BHF
- Prof. Cardiology and Main Department, Cardiovascular Science Department, Leicester University, U.K
- Dr Pratibha Dutta, MBBS, MPH, MSc, FFPHM
  Director, Public Health, Red Bridge Primary Care Trust, Alfred Essex, UK
- Srishti Damari, SRN
- Clinical Nurse Specialist Palliative and Cancer Care
  Nurse Manager, Mary Curie Palliative Care Unit, London, UK

- Dr Hemant Kumar, MBBS, MBE
  General Practitioner, Bharani Medical Center, Slog, UK

In UK some of the main health problems are :

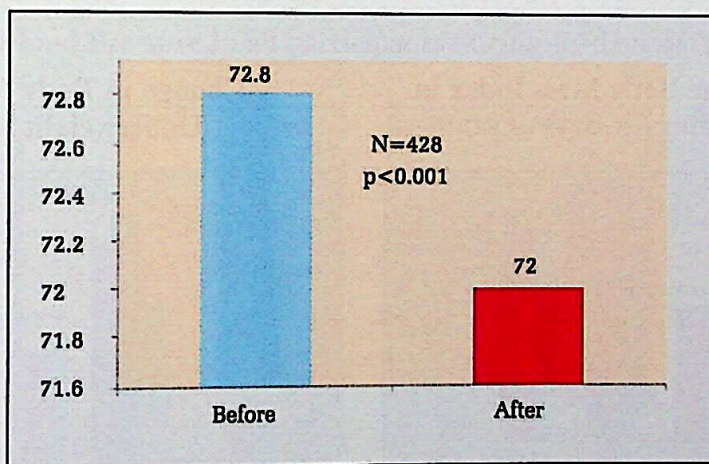
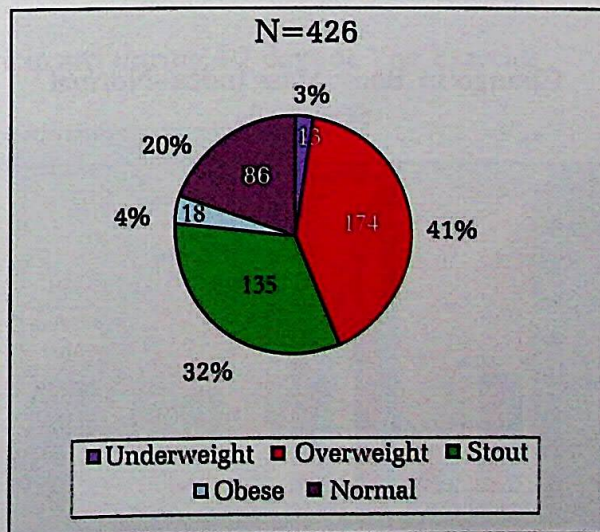
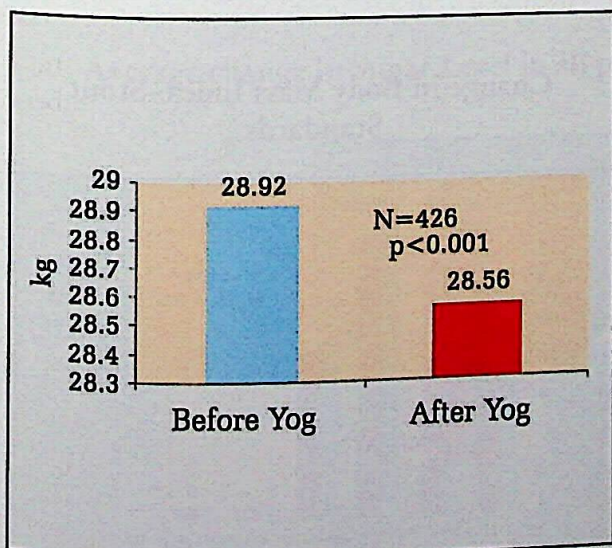
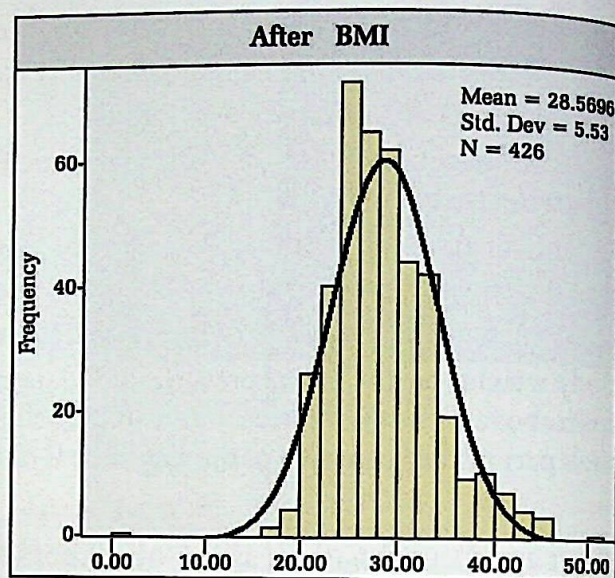
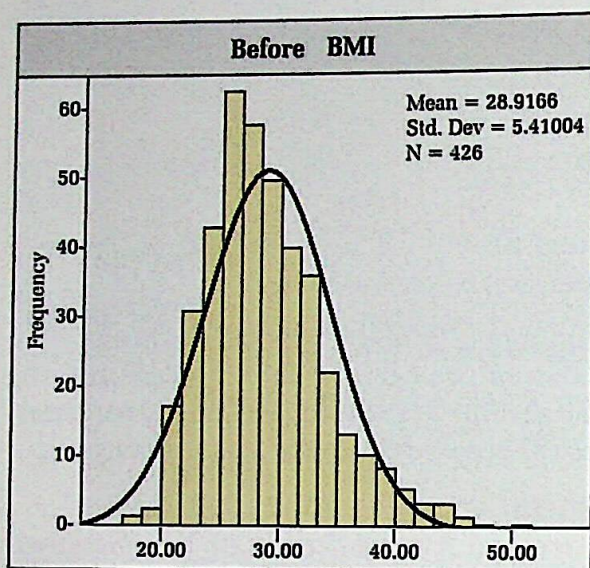
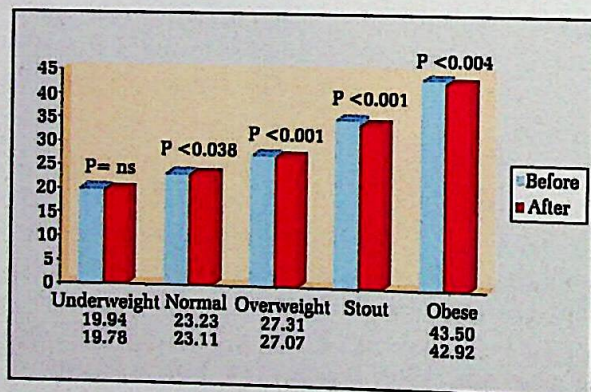
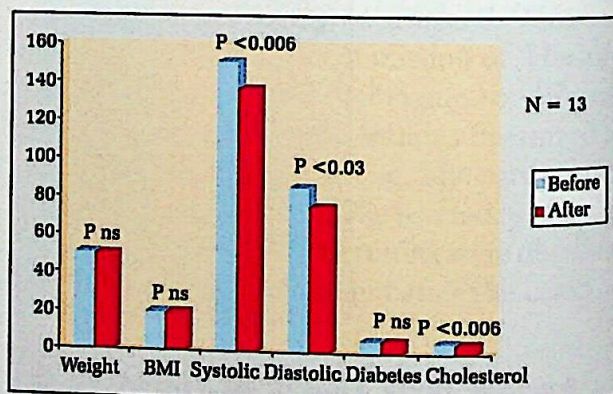
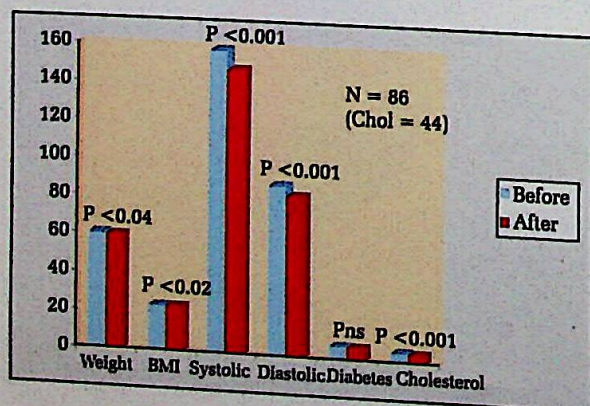
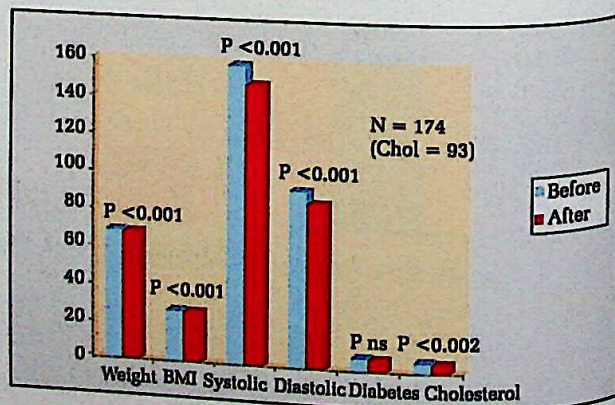
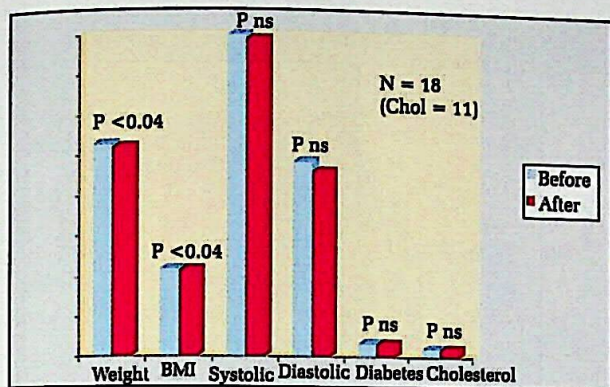
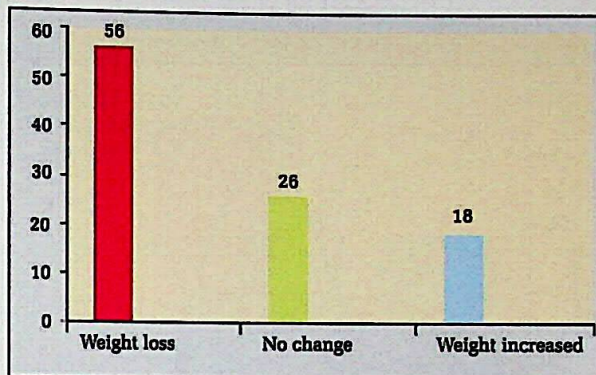
Obesity, diabetes, high blood pressure, heart disease, respiratory and related diseases, depression, stress, mental tension, cancer, Arthritis etc.

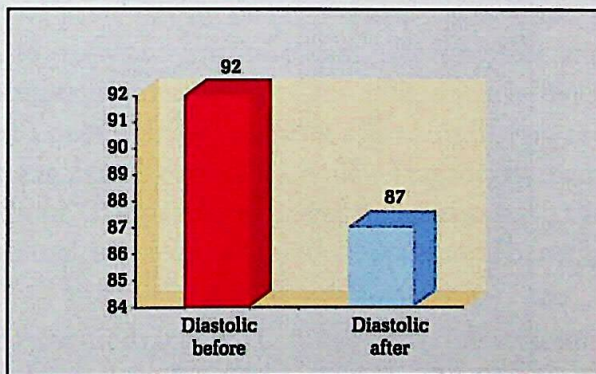
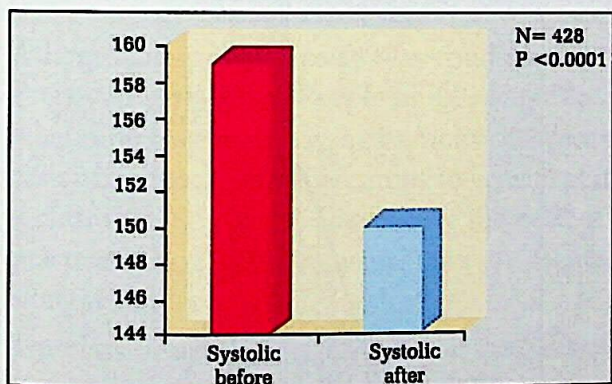
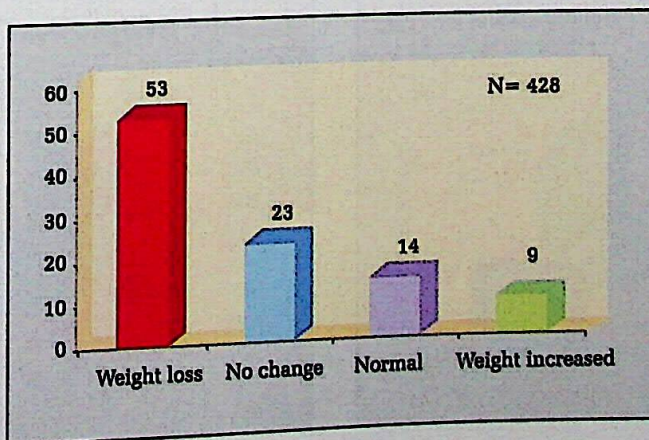
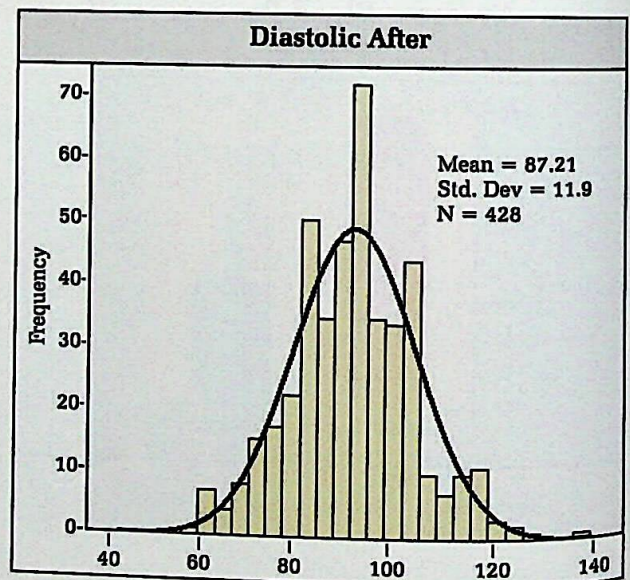
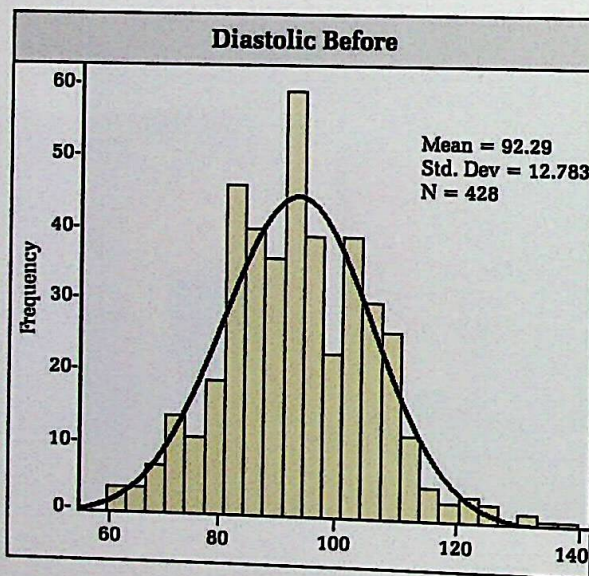
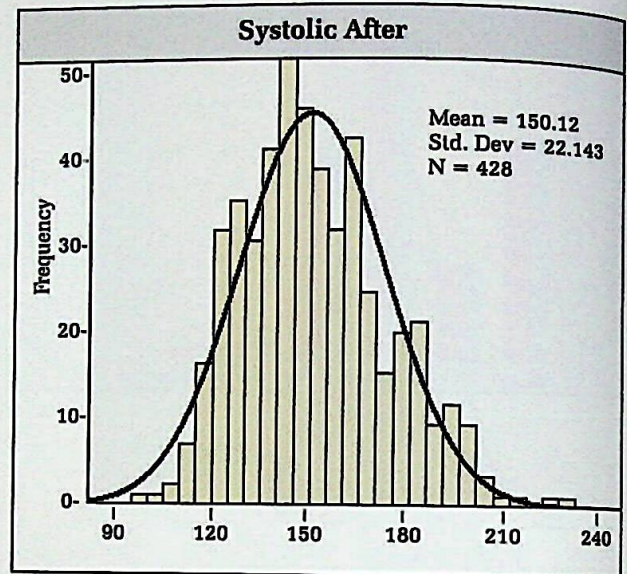
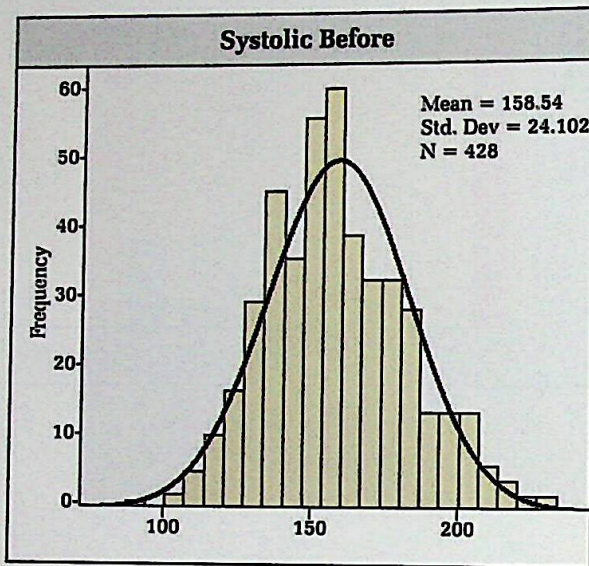
Yog camps conducted at Alford, Leicester, Bolton and Horo in United Kingdom adopted following medical standards:

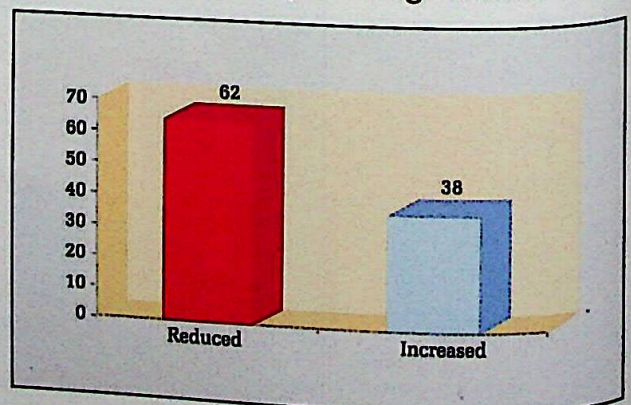
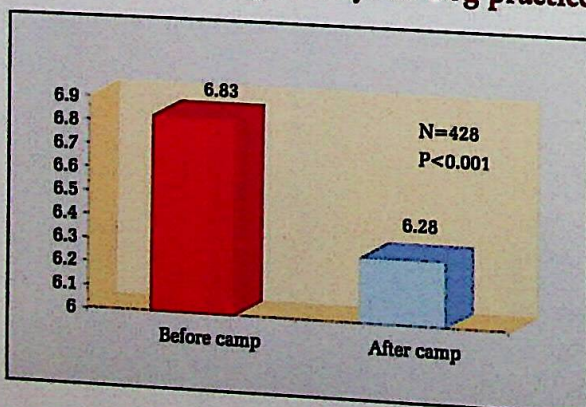
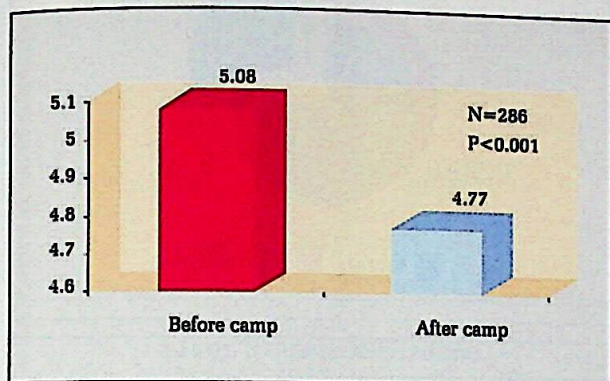
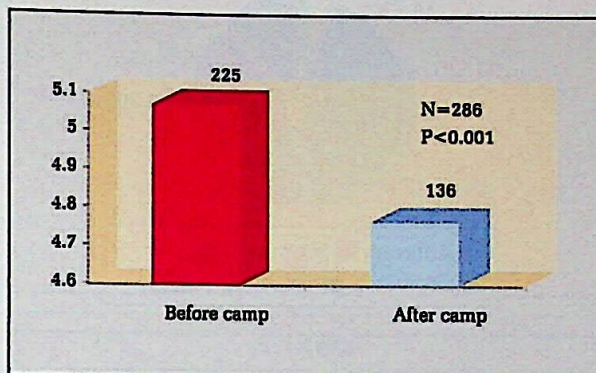
Various medical tests for diabetes, high blood pressure, obesity and, lipid profile were done after taking written consent from the volunteers participating in Yog science session.

Different tests were done before the Yog session and after 6-7 days of session.

Body weight, height, blood pressure, blood sugar and serum cholesterol of 428 volunteers suffering from above mentioned diseases were tested before and after the Yog session. Around 510 volunteers took part in the beginning of the session, out of which 82 people did not turn out for second test.

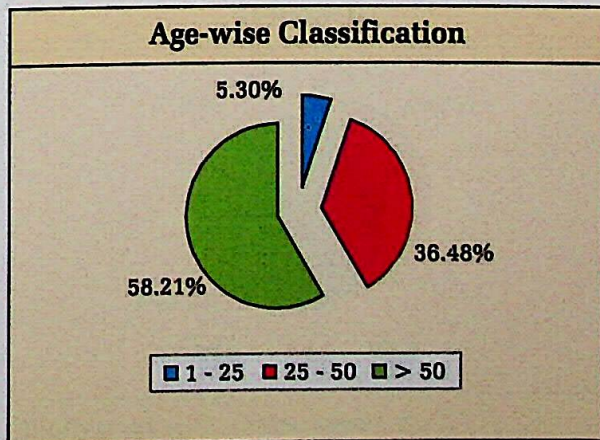
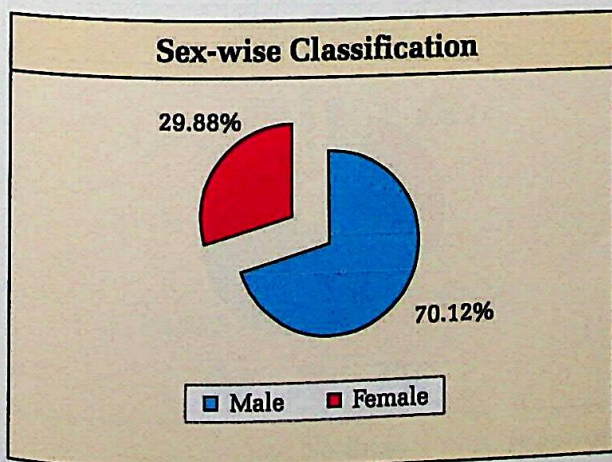
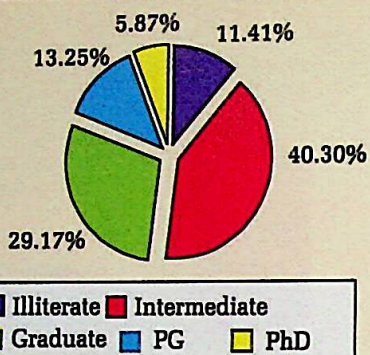
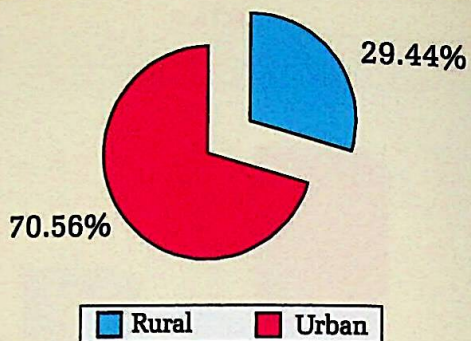
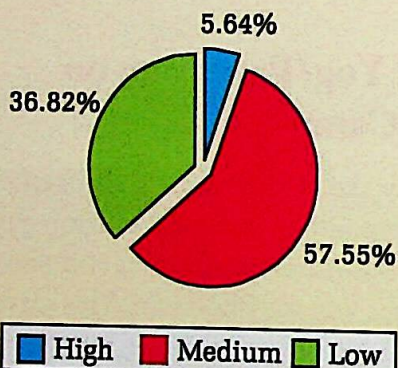
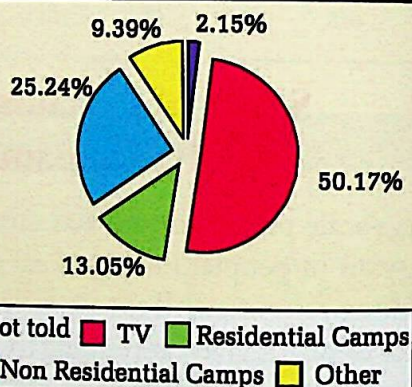
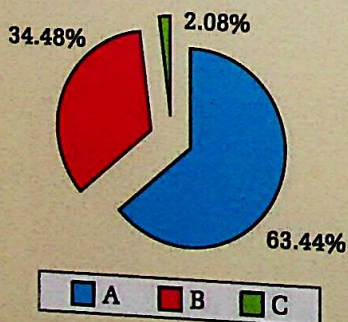
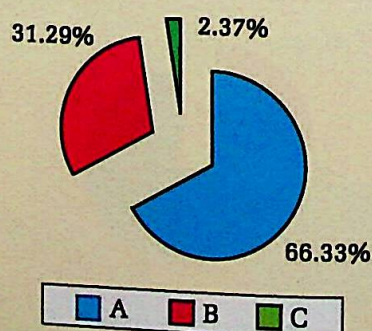
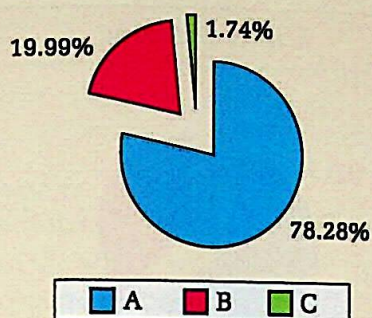
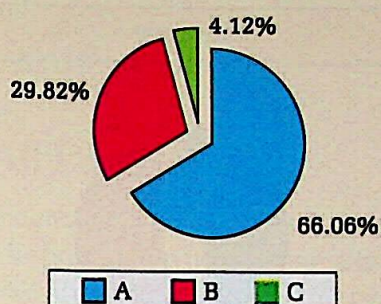
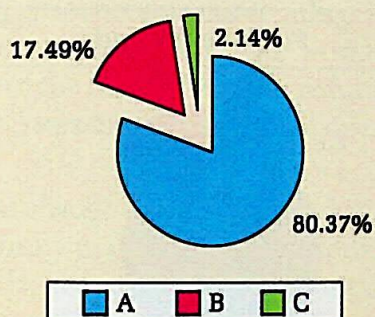
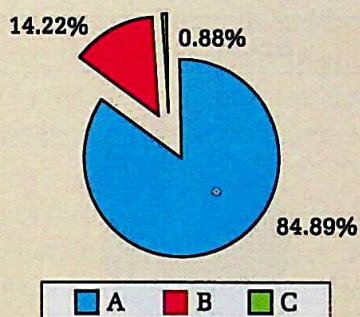
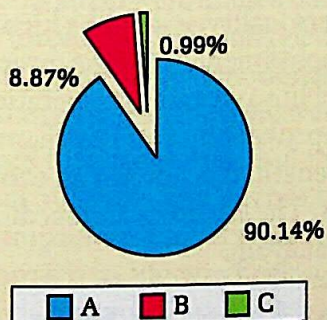
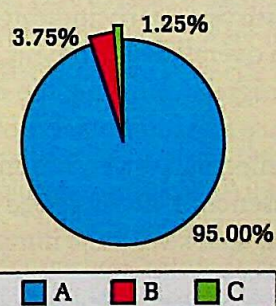
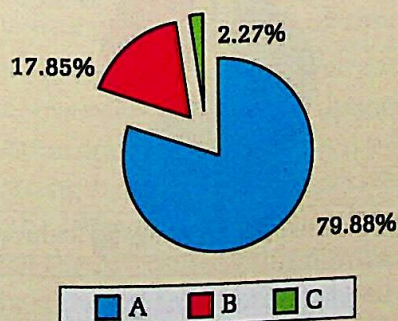
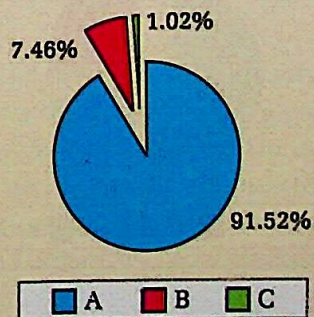
Average Weight of all the Volunteers Before and After 6-7 days of Yog Sessions

Average Body Mass of all Volunteers Before Camp and After 6-7 days of Yog Sessions

Average Body Mass (Standard Deviation) of all volunteers Before Camp and After 6-7 days of Yog Sessions

Change in Average Body Mass Index in various groups after 6-7 days of camp

Change in Body Mass Index-Underweight Standards

Change in Body Mass Index-Normal Standards

Change in Body Mass Index-Stout Standards

Change in Body Mass Index- Overweight Standards

Average Weight Loss in all participants After the camp

42% lost > 2kg (100 out of 238),
Maximum weight loss = 9.5 kg

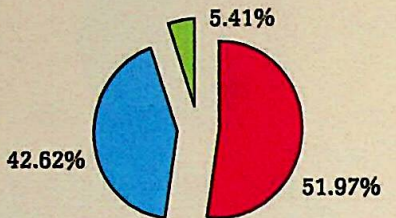
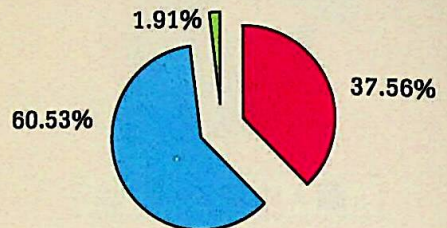
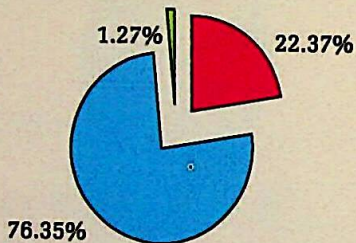
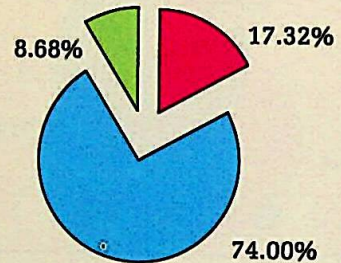
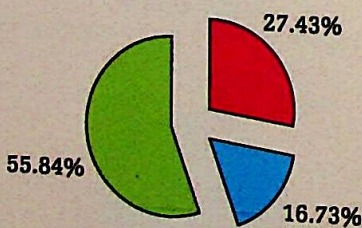
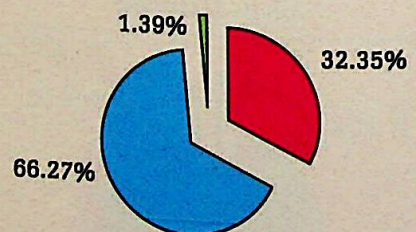
Avergare Blood Pressure in all participants during 6-7days of Yog Practice

Average change in Sugar Level in all participants during 6-7 days of Yog Practice

Average Blood Pressure (Standard Deviation) in all participants during 6-7 days of Yog practice

Average Changes in Sugar Level of all participants during 6-7 days of Yog practice

Average Sugar Level in all participants during 6-7 days of Yog Practice

Average change in blood cholesterol level in all participants during 6-7 days of Yog practice

Average blood cholesterol level in all participants during 6-7 days of Yog practice

Study of Psychosomatic effects of Yog/Pranayam on Participants in Yog science Camps in UK

A large-scale public survey was conducted in UK to study the psychosomatic effect of Yog and Pranayam in people. People of all age groups, castes, communities, class and religion gave overwhelming response. All the participants were given a questionnaire and data was compiled on the basis of feedback given pertaining to general perceptions about Yog and Pranayam. This survey made it clear that Yog and Pranayam are the need of the hour. The participants reaped benefits with the practice of Yog and Pranayam. They got mental, spiritual, intellectual, personal and general benefits along with physical benefits.

The classification of participants on the basis of sex, education, age group, occupation, life-style and economic status has been described below through pie chart.

Pie chart representing Yog awareness and practice

Survey indicates that the participants gained considerably in weight, blood pressure, joint pain, diabetes, liver disorder, heart disease, asthma and other problems. The pie chart representation shows the percentage gain in various diseases.

A : No disease B : Improvement / Totally cured C : Increased

Significant change in mental stress, memory, attitude, social relations, respect to elders and others along with physical gain in participants

The present survey clearly indicates that Yog rejuvenates the personality, it acts like life-saving medicine, helps in overall development, guides on the path of accomplishment, fulfilling duties, achieving economic progress, fulfilling the responsibilities of household life and gaining liberation. Yog is a holistic science and fully capable of giving desired results. It improves physical health, mental development, intellectual power, internal progress, and spiritual strength. It is not just an expression, but also an experience of life, as shared by thousands of participants. The scientists and medical practitioners are taken aback with the miraculous results of Yog and Pranayam.

Chapter 6

STRESS : ORIGIN, CAUSE AND EFFECT

Stress the Main Cause of All Diseases

The industrial revolution brought many social and economic changes very rapidly not only in India but in the whole world. Before this a large percentage of the population used to live in rural areas and was dependent on agriculture. In those days, joint family was a tradition that was followed by all; there were social rules and customs to keep that system intact. Industrial revolution first came in the West and it took around a century to reach India. However, this change had some negative impact on the social and economic structure of the society. The small rural areas became suburbs of the cities and major cities became metropolitan. They migrated to cities and worked in mills and factories and began to contribute as the major workforce of India. The migration from rural to urban areas became the order of the day and this also reduced the size of family. The joint family system was disappearing gradually. It paved way for small or nuclear family concept, which consisted of parents and their children.

This social change caused by the industrial revolution is the main reason for stress because living in a nuclear family in the city was very different from living in a free environment in villages. The family members lacked the moral and economic support, which they used to get in joint families despite its disadvantages. The emotional security vanished completely in busy city life. Whenever a family member suffered from some emotional crisis, the security and shield of joint family was not there. Moreover the industrial revolution also brought health problems due to increase in diseases and rate of population growth. The resources were limited but the population was increasing. Due to lack of adequate resources people were forced to live in unhygienic conditions. Many members of the family were forced to live in small dwellings leading to emotional suffocation. All these negative conditions gave rise to insecurity and people started getting into vices and addictions.

If we look back through the pages of Indian history we see that our country was under the foreign rule for more than 500 years and has not been able to come out of its clutches till now. All these factors had serious impact on Indian traditions, its culture and heritage. The stronger side of its life - the spiritual approach to life was neglected and people were cut off from their roots. Indian religious traditions and its spritual strength had been very effective in tackling the personal, economic and emotional problems. The later half of the 19th century saw the spiritual renaissance when Swami Dayanand, Swami Vivekananda and others brought social and cultural revolution and reawakened spirituality among the people. Other sages and seers moved the revolution forward in the first half of the 20th century. However, it took time to show the real impact.

On one hand the common man felt insecure and weak due to the destruction of ancient social and economic structures, desire to lead luxurious life, industrial revolution, preference for micro or nuclear family system and migration of rural population to urban areas. On the other hand the deficiency of spiritual strength, complexities of societies and lack of economic and emotional support led to mental stress. In the 19th and 20th centuries, larger number of deaths were caused due to infections and in the later half of the 20th century this number decreased due to medical advances. Now greater number of people are suffering from stress-related diseases such as:

- Hypertension
- Stomach problems
- Heart disease
- Obesity
- Diabetes
- Irregularities in cholesterol level

A Brief Description of Nervous System and Brain

The human brain is different from other creatures due to its thinking and reasoning power. It does a lot of creative work and stress is part of the thinking process. Why does stress take place? Before understanding the reason it is necessary to understand the composition of human nervous system, brain and it's functioning. The human brain has many parts, some of which are directly related to stress. They are as follows:

Cerebral cortex

This part of the brain performs the functions of logical analysis, thinking and imagination.

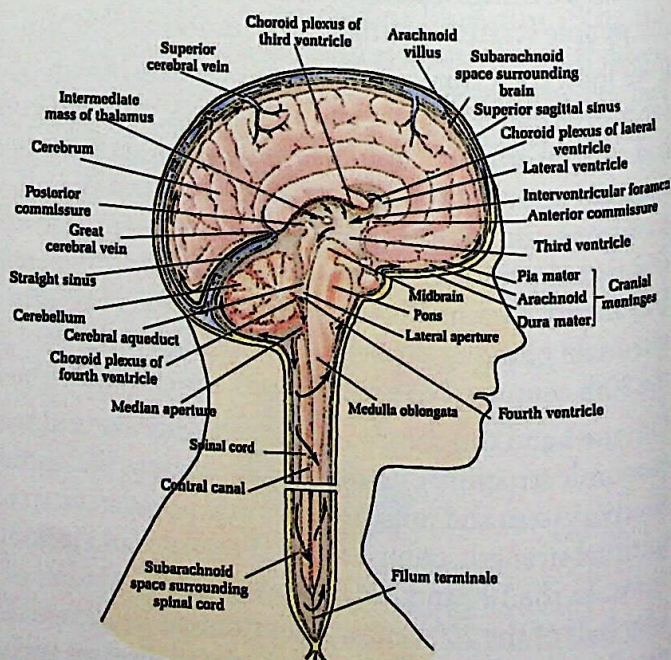
Limbic System

Limbic system is a group of complex structures and systems, which is situated on both sides of the thalamus and below the cerebrum. Hypothalamus, hippocampus, amygdala and other systems are attached to the brain. This is primarily important for our emotional nature and plays an important role in retaining our memory. The figure shows one half of the brain, but the brain stem is joined with it. The limbic system is the part, which is lying on the left side of the thalamus, and thalamus is in turn situated in front of the hypothalamus.

Hypothalamus

It is a small part of the brain, which is situated on both sides of the third ventricle of thalamus. It is situated in ventricles of cerebrum, which is full of cerebrospinal fluid. This is attached with fluid of spine and is just above the pituitary gland and in the middle of optic nerves. Hypothalamus is the most active part of the brain and is related to homeostasis. Homeostasis is the process of sending back something to a fixed point. It works like a thermostat. For example, when our room gets over cooled, the thermostat informs the furnace and it starts heating the room and when the room becomes hot and crosses a particular temperature, then the thermostat sends signals to furnace to stop the function of the furnace.

Hypothalamus is responsible for hunger, thirst, reaction for pain, happiness and other desires like sex, anger or aggressiveness etc. It also controls the sympathetic and parasympathetic nervous system, which means it regulates pulse rate, blood pressure, respiration and emotional reactions.

It gets inputs from different sources and Vagus nerve gives information regarding swelling of stomach and blood pressure. It gets information of rising body temperature from brain stem due to reticular formation. It gets information about darkness and light from the nerve. Innumerable neurons spread in ventricles give the information about important elements of cerebrospinal fluids or toxins, which are responsible for vomiting. It also gets messages from limbic system and from other parts of olfactory nervous systems, which control hunger and lust.

A Cross-sectional view of the brain, ventricles, spinal cord and meninges

Hypothalamus contains certain receptors, which give information about blood temperature.

According to a recent invention, it was found that lepton protein is produced from lepton fat cell. When we eat in excess, hypothalamus recognizes different aspects of hypothalamus blood and makes it active. Lepton reduces our hunger. In some people this secretion is more due to genetic reasons and the hypothalamus does not get the information that they are eating more. Whereas in many obese people this change is not seen, therefore, a lot of research needs to be done in this area.

Hypothalamus sends information to other parts of the body in two ways; they are automatic nervous system and pituitary gland. The former gives permission to hypothalamus to control and regulate blood pressure, heart rate, respiration, digestion, perspiration and other functions of sympathetic and parasympathetic system.

Stress + Negative Thinking

Stimulates Limbic - Hypothalamus System in brain

↑ Stress + Negative Thinking

Symptoms of Disease

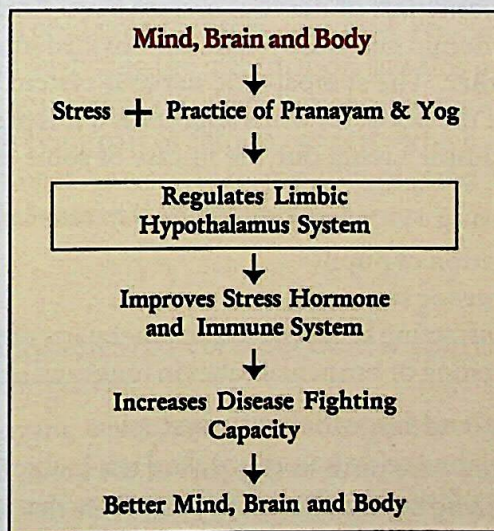
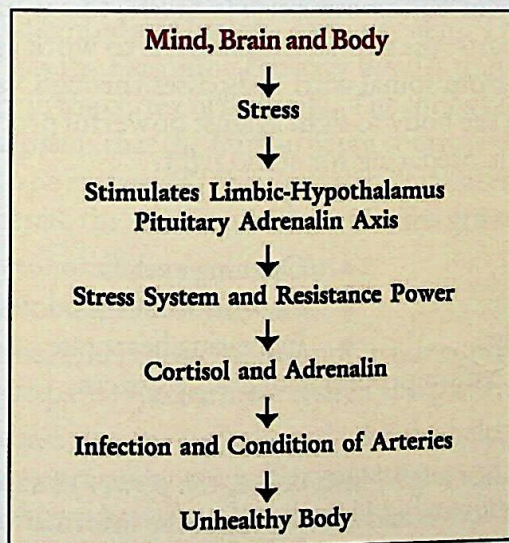
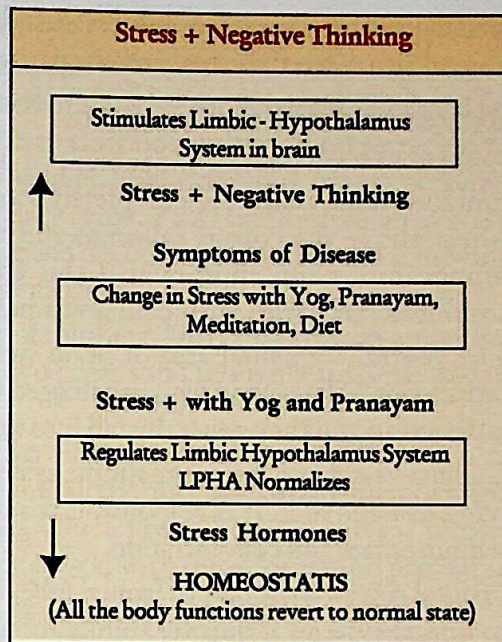
Change in Stress with Yog, Pranayam, Meditation, Diet

Stress + with Yog and Pranayam

Regulates Limbic Hypothalamus System LPHA Normalizes

↓ Stress Hormones

HOMEOSTATIS
(All the body functions revert to normal state)

The latter controls the hypothalamus. It is attached with the pituitary gland through nerves and other chemicals, which arouse the hormones. As we all are aware that pituitary is considered to be the master gland and regulates all the hormone development and metabolism.

Hippocampus

Hippocampus has two types of hormones, which extend till amygdala and turns back. It is very useful in converting data or information present in the brain, which helps us in retaining the required information for a longer time. When this part gets damaged the human being cannot remember anything and lives in his own world. Whatever he experiences in the new life remains like a blurred vision and does not remember anything that has happened before the damage. This is very painful situation.

Amygdala

It is two groups of neurons of almond shape, which is situated below the hippocampus and both sides of thalamus. When electricity is passed through it, anxiety is the outcome.

If it is removed then the person becomes just like a pet animal and incapable of giving any reactions,

which used to arouse anger. But it includes more than the emotion of anger, when it is removed the animal also reacts differently on the partner, which probably inspires their reactions of sex and anger.

Related Places

Besides hypothalamus, hippocampus and amygdala there are certain other components near limbic system which are completely joined with it. Cingulate gyrus is a part of cerebrum, which is just above the corpus callosum and near limbic system. It makes the path from thalamus to hippocampus and appears as if this emotional work is responsible for concentration, which combines memories with pain and smell.

The ventral tegmental area of brain stem is made of dopamine paths, which are responsible for satisfaction. The person having damaged ventral tegmental area experiences great difficulty in getting satisfaction and they generally fall into the trap of drinking alcohol, drugs, sweets or gambling etc.

Ganglia vessel lies above the limbic system and on both corners. It is tightly attached to the cortex lying just above it. It is responsible for repeating a particular thing, experiencing the happiness of winning prize and concentration.

Frontal cortex is the part of frontal lobe, which is found in front of motor area and is closely attached to limbic system. It quickly thinks about future and gets involved in making plans and expressing reactions. It appears as if it is included in paths of dopamine and plays a major role in showing happiness and habits.

Autonomic Nervous System

The second part of nervous system plays a major role in our emotional side of life, this is known as autonomic nervous system. It is divided into two parts; the primary function is to work against each other. The sympathetic nervous system begins from spinal cord and passes through various parts of the body. Its work appears as if it is preparing the body to fight against powerful processes. For example saving our life in case of some danger or preparing for some fight.

Activating sympathetic nervous system has following effects

- Dilation of pupils
- Arousing sweat glands
- Contracting blood vessels in other parts of the body
- Opening of bronchial tubes in lungs and slow evacuation process in digestive system.
- Opening eyelids
- Expansion of blood vessels
- Increasing heart rate

Limbic and hypothalamus system

Emotions take birth in this part of the brain, for instance anger, lust, desire, the power of smelling, recognizing the smell, memory etc. Here the organs of action and senses collect the information and distribute it to different parts of the brain based on the functions. In case of an emergency when there is a danger to life, risk of losing a dear one; the reflexes of the brain react sharply and necessary action is taken. This action takes place from the motor of the brain, which sends messages to different muscles and body parts. This condition is known as acute stress but some processes in which mental depression, absence of emotional support, economic constraints, social crime, losing status in life etc. Such messages travel from organs of actions and senses to limbic and hypothalamus system and reach the cerebral cortex. These messages are then analyzed and accordingly sent back to the limbic and hypothalamus system. During this entire process, there is a constant mental stress which has an instant effect on the motor system. This involves hiding the emotions, shamelessness etc. The human being hides such emotions and stores them in the brain and this constant stress or tension are sent to the pituitary gland through limbic and hypothalamus system. From this part stress hormones are secreted. One part of the brain is autonomic nervous system, which has two parts – sympathetic and parasympathetic nervous system.

Due to continuous stress sympathetic nervous system becomes dominan, increased secretion of adrenaline or nonadrenaline takes place making parasympathetic nervous system becomes inactive.

With the regular practice of Yog and Pranayam the unwanted or negative thoughts are discarded by the brain. As a result the secretion of stress hormones starts to slow down slowly and secretion of adrenaline and infusing hormones starts increasing. The parasympathetic nervous system becomes active again and releases stress from the body. Storing of energy starts. This condition relieves body from negative effects of excess release of stress hormones. Yog and devotion of God helps in removing negative thoughts from cerebral cortex and brings in positive changes.

These two organs receive and send the messages. The power of thinking, analyzing and remembering important information is carried on with the help of these two organs and thoughts are generated in the brain.

The minutest part of the nervous system is a nerve cell that performs the important function of sending messages to brain and receiving back. Let us imagine that all the information and memory gets converted into chemical information and gets accumulated, which proves to be useful for future. When we experience something we correlate that incident or person with the information present in the memory.

For instance the computer stores input in its memory. The input is converted into data in the form of electricity in computers and electromagnetic signals in case of human beings.

Spinal Cord

The part of brain, which generates feelings, emotions, anger, the power to smell, hunger, sexual desire is called limbic and hypothalamus system. This part is present in the animals as well. Human brain alone has the reasoning capacity besides thinking and analyzing the information and this power is present in the cortex of the brain. The cortex blocks those information which are not correct. However, it so happens that the human being controls emotions being part of cultured society, which actually need to be expressed. This leads to mental stress. Hormones are secreted from pituitary gland in order to generate the emotions. There are two systems in the brain that act like messengers:

- Autonomic nervous system
- Motor and sensory system.

Autonomic nervous system is not in our control and affects every part of the body. It is again classified into two parts: sympathetic system and parasympathetic system.

Both these systems are balanced with the help of Pranayam, which has a positive impact on the body. When we are under stress the sympathetic system gets excited and leads to physical stress and the stress related hormones like adrenaline, noradrenaline and cortisol are secreted. Pranayam works like purifier of the nervous system and balances it. According to Ayurved, the messages from the organs of action and sensory organs reach the brain and they are analyzed, correlated and investigated in the cortex. The messages which are irrelevant or not suitable for the society, health and body are separated in the cortex and the person performs good work, leads a happy and contended life and sets an example in the society.

Pranayam helps in the secretion of endorphin and encephalin hormones. These two hormones are the subjects of medical research these days. It is said that disequilibria in serotinin, dopamine and noradrenaline hormones leads to mental depression and disappointment that can be balanced with the help of Pranayam, Yog, meditation and *satsang* or mass prayers. The person can lead a happy and healthy life and contribute positively for his family, society and nation at large.

Brain and Stress

Stress is a gift of modern society. The desire to achieve more and enjoy all the material happiness is

causing a lot of physical and mental stress and the consequences are too evident. Stress has a direct impact on brain, because emotions, thoughts, anxiety and dreams generate from the brain. When the brain has to work beyond its capacity, it leads to mental stress. In this condition hormones and nervous system play a major role and we need to understand it so that we can reduce the stress level and lead a healthy and contented life. When we are under stress the hormones secrete in excess and irregular manner and we fall into the trap of diseases. Before understanding mental stress and its causes, it is necessary to understand the structure of brain.

Reasons and Factors of Stress

Imbalance between cerebral cortex and emotional cortex leads to stress but following are the main reasons for it:

External Factors : Daily routine of a person, working style depending on the surroundings to a great extent.

Internal Factors : It is combined impact of genetic and various factors of environment. Genetic factors are not in our control but it is very necessary for our psychological health. It gives a final shape to our thoughts, desires, behaviour and expectations.

External Factors : The external factors of stress are in our surroundings and working conditions. For example:

- **Society and family :** Lacking expected cooperation or support from family members, lack of communication or discussion among the family members, difference of opinion etc.
- **Work place :** Various reasons for stress at the work place, for instance lack of clarity in role or responsibilities, not getting appreciation, dissatisfaction due to some rules etc.
- **Climatic (psychological) :** Lack of cleanliness, high temperature, lack of suitable resources office politics, insecurity, conspiracy, back biting can lead to psychological stress.
- **Basic beliefs and social changes:** The young generation differs from old generation with respect to following some rituals and traditions or old practices. Apart from that technological and economic progress has also brought about a lot of changes in the general life-style. In densely populated cities, with a large number of vehicles, fast life is exploiting people and is also one of the major factors for rising crime graph.
- **Economic :** Financial constraints and economic changes like lack of money, savings, government policies etc. cause stress.
- **Politics :** Politics within an institution, and in the country has direct impact on the service class and professionals living in that country. This is also one of the biggest reasons for stress in general.
- **Environment :** Different aspects pertaining to environment like increasing population, pollution, temperature, deforestation, epidemics etc.
- **Beliefs, priorities and expressions :** These are some hard facts which are prevailing from our birth and have a direct impact on us, for example, food habits, dress codes etc.
- **Principles and moral values :** These are important to fulfill our social responsibilities.
- **Priorities :** We need to prioritize as our priorities change in different stages of our life. Our priorities also depend on our beliefs and principles.
- **Social expectations :** Good position in service or establishing good business. Expecting good status in the society, name and fame, sometimes living in joint families influences our expectations and becomes the cause of stress.
- **Perfection in work and responsibilities :** How best can we fulfill our responsibilities towards our family, friends and society, this is also one of the reasons for stress.

- **Balanced communication :** The way we express ourselves in front of others depends to a great extent on the family circumstances, working style and general surroundings.
- **Comforts :** We understand the importance of money since our childhood and is extremely important in order to fulfill our desires and develop our personality.
- **Self-respect :** It depends on the social and family atmosphere where we are born and brought up.

Internal Factors: Internal factors define our behavioural pattern and some of the examples are as follows:

- **Parents :** Behaviour of our parents, their experiences and their personal relations, leave a long-lasting impression on children and influences their behaviour and nature.
- **Family :** Other members of the family like grandparents, brothers, sisters, uncle, aunt etc. their mutual relations have a deep impact on our lives.
- **Society :** Social structure, basic beliefs and expectations have a deep impact on our behaviour and life-style.
- **Educational institutions :** School, college and teachers play a very important role in overall personality development and grooming.
- **Friends and colleagues :** We live in close proximity with friends and colleagues and the mutual relations have an impact on our interpersonal behaviour.
- **Religious and spiritual environment :** Religious and spiritual environment are the foundation for our discipline and faith. We get inspiration from our religious atmosphere prevailing in our surroundings and perform good deeds.
- **Physical constitution :** Our physical looks, body constitution has a deep impact on the senstivity and feeling of security.
- **Literature and media :** These two are the main deciding factors for human behaviour, social expectations etc.
- **Financial resources :** A person's financial condition denotes his or her status and feeling of security but at the same time a rich person has to face a lot of mental stress in order to maintain the social status.
- **Personal experiences :** During education period our mental development takes place on the basis of our behaviour, thinking, loss, profit, desires, disappointment and achievements. The same experiences become the basis for fulfilling our actions and reactions in future.

Excess of information

Today, we can get any kind of information at the click of a mouse. Internet, television channels, newspapers and magazines are full of different kinds of information. The common man is under stress due to excess of information obtained from various sources.

High standard of living: Today the general standard of living has improved. People are able to buy consumer durables like television, fridge, computers, cars and whatever they want. People are working for longer hours and beyond their capacity in order to procure these comforts, which ultimately leads to stress.

Physical health: The increasing desires have a negative impact on our health. We tend to get habituated to different kinds of vices for the sake of fulfilling our desires. Today people are having poor health due to irregular routine and changing life-style. People complain of poor eyesight, headache, diabetes, high blood pressure etc. These diseases can lead to heart diseases and even paralysis in future.

Balanced routine: It is necessary to control the stress level before it reaches the saturation point.

Finance: It is said that money is the root cause for all problems. It creates different types of stress. Need for money arises at every stage in our life, for example, daily needs, accommodation, food,

entertainment, comforts and sources of luxury. Financial mismanagement and imprudent investments give birth to stress.

Work and vacation: For majority of the people, work is the main cause of stress. Many people work for 16–18 hours and are happy while working. The main reason for stress due to work is dissatisfaction with the working conditions. We should always be happy to reduce our stress level and be satisfied with the results. We need to be disciplined to perform well and feel satisfied.

Family

Family plays an important role in deciding the stress level. Some people complain that when they are working they are fine but feel stressed after coming back home. Family should help the person to reduce stress because family is the first social institution, which gives security and affection to people and think for welfare of the person.

Emotional support: Lack of emotional support is also one of the reasons for increasing stress level. The person gets inspiration from relatives, wife, children and reliable friends and colleagues. He undergoes stress in the absence of moral support or encouragement. Family is the foundation for belief. We should be selfless and supportive in every sense.

Egotism: Majority of people possess a lot of wealth, good position, good family and are always helpful to others but undergo stress in order to portray themselves as unique and different from others. A person should avoid this.

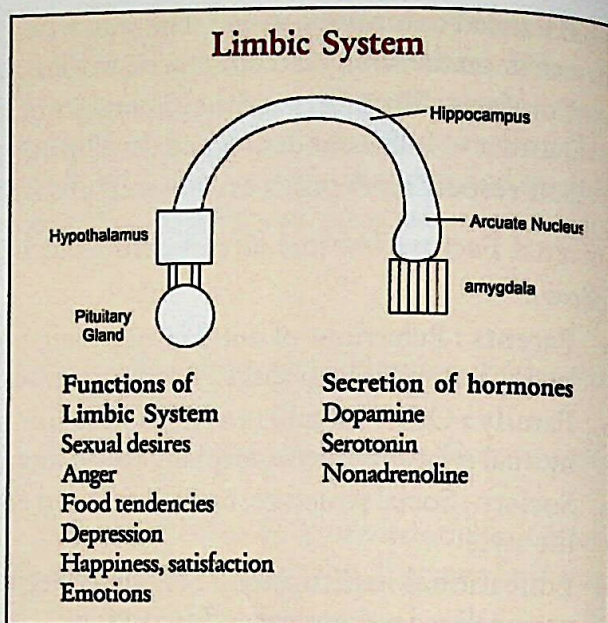
Social and community life: Man is a social animal and possesses a lot of knowledge. Health and social atmosphere are all necessary for a person. He also requires friends, neighbours and family in new environment and the people who give a lot of social security and affection.

Spirituality: Chastity, morality and spiritual life are the main factors for life, which provide stability, humanity and peace to individual. It is the feeling to have faith in Almighty God and lead a life as per his directions and rules. A balanced person fulfills his social responsibilities and leads a happy life.

Recognizing Social Stress

Today the world has progressed scientifically but it is very difficult to understand mental stress and probably there would be no unit developed to measure it. A person who is under mental stress is unable to avoid the dangers arising from it and cannot measure the symptoms. They are as follows:

- **Behaviour :** Stress attracts the person towards wrong habits or vices like tobacco, alcohol and slowly the person gets into the trap. Biting nails and shaking legs are all signs of mental stress.
- **Sensitivity:** People become restless and lose patience.
- **Emotional:** Irritable nature, lack of patience or extremely volatile, sleeplessness and bad dreams or depression are symptoms of emotional stress.
- **Physical symptoms:** Tension in muscles, back or neck pain, irregular breathing, perspiration and dryness of mouth are symptoms of physical stress.

The above-mentioned symptoms are just examples and not actual symptoms. They will give us simple knowledge to recognize mental stress.

Psychological Aspects of Stress and its Effect on Body

We analyzed several cases and found that people following irregular life-style are generally under stress. An attempt has been made to study such cases and identity factors responsible for increasing stress so that it can be reduced with proper balancing techniques. Some people over react in simple issues and that itself becomes the cause of stress. This happens due to typical characteristics. The person with such characteristics comes under Group A.

The qualities of tolerance, competition, attack and violence are predominant in such individuals. Such people are very punctual and always try to achieve perfection in every work. They are extremely hard-working and are busy to complete work on time. They are very ambitious and maintain authority and control. However, they are not good listeners and always disturb the conversation between two people. They are self-centered and are extremely sensitive. Such people generally have sympathy towards others and embarrass others.

Group A people honk on a busy road and try to prove that they should reach first before others. Such person gets irritated if the lift or such other source of transport moves very slowly. He or she tries to complete all types of work at one time. He behaves ruthlessly at work place due to his high ambitions. Even in social occasions he wants to get importance, get prefered seat in the cinema hall etc.

Following factors are taken into consideration to recognize Group A persons:

- Hard-working
- Dynamism
- Punctuality
- Lack of time
- Short tempered
- Desire to talk about self or boasting
- Think that time is always lacking
- Disturbing others' conversation
- Does not show interest in discussing irrelevant issues
- Competitiveness
- Proactiveness
- Effectiveness
- Efficiency
- Lack of patience
- Very hard-working
- Irritable nature
- Always trying to correct others.
- They think that discussions are being made unnecessarily

These are the characteristics of a person who wants to control the situation and likes to struggle between busy schedules.

Such people like to face challenges and get accustomed in new environment very easily. They grasp new ideas very quickly despite the fact that they are getting into the trap of emotional and physical dangers. These are the symptoms of a person who is a demon. It is a mere coincidence that all these characteristics cannot be seen in one individual and on the other side it is not that all these characteristics cannot be seen in only one person. Different reactions are expressed at different occasions because nature differs from person to person.

People who possess the above mentioned qualities in lesser degree are included in Group B. Generally they are calm and remain in the background. They are aware of their ambitions and take out time to pursue their hobbies. They are very tolerant and listen to others and believe in forgiving others.

People in this group are characterized on the basis of following qualities :

- Like to rest
- Punctual
- Very composed and rarely get angry
- They accept their mistakes very quickly
- Flexible
- Work slowly
- Cooperative
- They are not introverts and talk freely
- They inspire others and also appreciate
- They do not worry about failures

- Take proper rest when tired
- They delegate work
- They like to know their weaknesses
- They are witty at times and enjoy light moments
- They forgive enemies and adverse conditions
- They do not get excited
- They do not have ego clashes.
- They neither display their achievements nor feel the need to do it
- They are straight forward and clarify others' doubts

We adopt these qualities from our surroundings and experiences. The qualities of people belonging to 'A' group help us in understanding the stress level and change our behaviour and nature. This is a simple factor, which causes a lot of mental stress.

Effect of Stress on General Health

Our body performs certain actions when it is under some kind of stress just like the security alarm; as it rings in case of emergency. Stress has a lot of negative impact on the brain and physical health. The body shows some changes depending on the circumstances while facing some challenges. We have heard some incidents where in people have lifted heavy weights in order to prove themselves to the society. It is unimaginable. We generally hear about such cases in sports activities, which cannot be repeated by others, it is a big challenge for the psychology of that person. We come across some moments in our life wherein people work beyond their physical capacity and it becomes the cause of stress. Such challenging moments are directly related to stress. It is directly related to maintaining cordial relations, future planning, financial worries etc. Stress is also connected with life-style and getting accustomed in a new environment. Adrenaline and cortisol hormones are secreted from body during stress, which play a major role in natural reactions. These hormones affect the heart and pulse rate. Very fast moment of blood reduces the thickness of arteries and the fast heart rate increases blood pressure. Adrenaline hormone contracts the muscles as a result consumption of oxygen increases and we react sharply at certain moments. It also affects the respiration process.

Effect of Stress on Our Body:

Stress has a number of negative effects on our body like:

- Increasing heart rate
- Muscular tension
- Increases respiration
- Increases cortisol
- Increases acidity
- Change in the rate of flow of blood
- Increases adrenaline and catacholamine
- Increasing blood pressure
- Reduces GFR
- Increases blood sugar
- Saliva dries up
- Increases consumption of oxygen
- Increases the chances of getting blood clots

Besides, it increases cholesterol and acidity. They both increase the body fuel and also affect the skin colouration. Stress causes perspiration. It is the method to measure different changes taking place in the body due to stress.

Slow Excretion in Digestion Process

One of the important effects of this part is that it becomes the cause of making adrenaline glands to secret epinephrine in the blood. Epinephrine is a powerful hormone, which becomes the cause of reaction in different parts of the body just like sympathetic nervous system. It takes long time to control its affect due to its presence in blood stream. This is the reason that when we are sad it takes long time to come back to normal position.

The sympathetic nervous system receives messages, which are generally related to pain or internal

organs because the nerves, which get the information related to pain pass through that path that gets related information from surface area of the body. Many a times this information is confusing. This pain is known as referred pain and the best example is the pain experienced in hands and shoulders during heart attack.

The second part of autonomous nervous system is called parasympathetic nervous system. The roots of this system are situated in brain stem and in the lower back portion of spinal cord. The main function of this system is to bring the body to its natural position.

Its functions include:

- Contraction of pupil in eyes
- Dilation of bronchial tubes
- Inspiring the intestines to work properly
- Inspiring the stomach to evacuate waste material
- Functioning of salivary glands
- Reduce the heart rate.
- Similarly activate the lungs to evacuate air

The parasympathetic nervous system has certain sensitive abilities. It receives messages from carbon dioxide present in the blood, blood pressure etc. Autonomic nervous system has another part - enteric nervous system, which is often not discussed much. It is one of the rigid nerves and regulates the stomach related processes. When we suffer from stomach disorders or feel some kind of discomfort we blame this particular system.

It has been noticed that regular practice of Pranayam and Yog improves the respiratory system of the body. We have seen in our camps that people practising Yog and Pranayam have shown improvement in their pulmonary function tests. This proves that Yog can cure several respiratory problems like asthma, etc.

Science of Mental Stress

"We need to have practical knowledge of physical anatomy and nervous system in order to understand mental stress" – George Everley

A lot of research has been conducted on mental stress in the past half century. If we understand what is going on in our mind and body then we will be able to control the mental stress to a large extent. The science of mental stress and its theory help us to understand the methods of controlling it. On the basis of this knowledge we can understand that it is not only necessary to make us feel better but is also an effective medicine or therapy.

First and foremost we need to ponder as to when do we feel stressed? What is the purpose of complex nervous system, functioning of hormones, organs and its processes? What leads to feeling of sickness, weakness, fatigue, headache, emotional depression etc.? We need to go back in the past in order to understand this science of probably some thousands of years ago, this will help us to understand the process of fear towards dangers arising in our body and mind.

Mental Stress and Big Bear

Just try and imagine that you are present in that time and place where none of the modern amenities are available. You do not have any kind of comfort whatsoever, house, telephone, television, electricity, car etc. Let us imagine that we are staying in some cave or hut located in some undeveloped place or forest etc.

You were enjoying your stay and suddenly you noticed that a huge bear was approaching from behind the bushes and looks at you with hunger in its eyes.

As soon as we imagine about such incidents we get the feeling of some kind of danger surrounding us, "I am in danger and I am feeling afraid. This thought will give rise to another feeling "Run, save your life". We will feel the necessity to run away from the animal. The next thought that comes in mind is that "I need to kill that animal in order to save myself, my family and my friends." This means the

feeling of fight originated in our mind, which in turn gave rise to bodily reactions, we need strength to run and fight. We need the combination of these two things. This is known as fight and flight reactions.

Fight and Flight Reflexes

Our mind is flooded with bodily reactions as soon this thought comes in our mind. This mental and physical condition is explained as hyper arousal. According to Harvard Physiologist, Walter Kenen, "flight reactions are such processes which are aroused in our body automatically during some danger or emergency and the stress hormones adrenaline, noradrenaline and cortisol are secreted."

Psychological Reflexes due to Mental Stress

When mental stress begins then the sudden changes activates the nervous system, which is known as autonomic nervous system. This nervous system is responsible for several bodily functions for example, digestion of food, heart rate, blood pressure and maintaining body temperature. Nervous system gives birth to different reactions, which is totally beyond the control of a person. This is completely automatic. Automatic nervous system or ANS has two components, which are helpful in regulating fight and flight reaction on constant basis. Sympathetic nervous system is that part of nervous system, which is responsible for this flight and fight reaction. We always feel afraid and are in pain. Sympathetic nervous system proves to be helpful in controlling the fight and flight reaction from fear and pain. As mentioned earlier it is an automatic reaction and we need to understand that we are in danger and need to get rid of psychological and emotional reactions and act with speed and power.

The second branch of ANS is parasympathetic nervous system. This arouses homeostasis. Homeostasis gives birth to internal stability of physiology and emotions. Parasympathetic nervous system is the process of reducing the speed of actions. During this process, digestion, energy and circulation of blood are controlled through central organs. The heart beat and respiration is reduced. It also brings down the blood pressure and body temperature. Normally it relaxes the muscles. During the parasympathetic process we are calm and quiet. Our body gets back the energy and strength.

Automatic nervous system is controlled by hypothalamus, which is also known as master gland. It warns against danger and sends the message to the entire body through neurons or nerve cells. It passes the message to the endocrine system as well, which are helpful in the secretion of hormones. Hormones send messages to all the cells through adrenaline and cortisol. Besides, it also helps in strengthening them and increasing speed.

Adrenaline and adrenaline flow into the blood through adrenal medulla. Adrenal medulla is a part of adrenal glands, which is located in the upper part of kidney.

Cortisol is a different hormone, which is secreted from one part of adrenal gland, which is also known as adrenal cortex.

Process of Autonomic Nervous System

Following are the changes that take place due to activation of autonomic nervous system:

- Increasing mental functions
- Increases the heart rate
- Increases the blood pressure
- Increases the metabolism
- Increases the blood cholesterol output
- It dilates the pupils of eye
- It helps in the secretion of sweat glands
- Poor digestion
- Contracts gall bladder.
- Increases the cardiac output
- Increases the respiration
- Increases the capacity of oxygen intake
- Weakens the immune system
- Increases the brain wave process
- Contracts heart muscles
- The pain is not felt

- Dryness in mouth
- It increases the blood pressure due to contraction of arterioles in the skin
- Increases the contraction of muscles and strengthens them
- Increasing the functions and actions of central nervous system
- Increasing the flow of adrenaline, epinephrineand cortisol, and circulating it to all cells in the body
- Reduces kidney functions
- Reduces the functioning of reproductive and sexual organs
- It helps in the secretion and refines pituitary glands
- Increases the secretion of blood sugar coming out of liver, which energizes the muscles

Effects of Mental Stress and You

In today's life day-to-day problems are the results of mental stress. Generally, your body is also affected due to fear whether it is obvious, hidden or imagined. Harvard's Cardiologist Herbert Benson says, "Having a knee-jerk response to stress and running away from struggle in life is not the right way to deal with it".

Mental stress affects our work differently and sometimes our efficiency level increases and ultimately proves to be beneficial. This type of instant energy helps us in fighting against death, unbearable pain or an emergency situation.

Chronic Stress

If mental stress condition continues for some time then it becomes necessary to get rid of it. The reason being that the result is harmful for our body and is known as continued 'sympathetic nervous system activation' or chronic stress.

You may have come across a person saying that he is in stress continuously? Now you would be able to understand this position.

Being in a state of continous uncertainity gives rise to stress. This gives us strength on one side and inspires us to become stronger and sharper on the other side if this situation continues for long time then it affects physical health as well.

Listen to your body. Your body conveys you something just like a person who suffers from hangover when he drinks in excess or the muscles begin to pull and there is another instance when the body feels light and energetic after morning exercise. Your body tells you that drinking alcohol is bad and morning exercise is good.

It is not good to live in stress. In case of over stress our body tells us that if it is not treated on time it can affect our health. Here it needs to be mentioned that mental stress has not been included in the 10 top reasons for death in America but has been combined with many diseases. This does not mean that stress does give rise to problems but it is certain that it is the foundation for many physical and mental problems.

Practice of Yog, Pranayam and meditation reduces mental stress, stress hormones and increases the secretion of beneficial hormones like encephalins and endorphin, and balances sympathetic and parasympathetic system. This has a favourable effect on the body and the person becomes disease-free. Sympathetic and parasympathetic systems are recognized as Surya and Chandra Nadi respectively.

Effects of Stress on Immune System

Mental stress arouses the limbic and hypothalamic axis of brain through organs of actions and sensory organs. This anxiety increases the secretion of adrenaline, noradrenaline and cortex.

Continuous stress increases the level of these hormones in the blood, which has a negative effect on different parts of the body. The same type of effect is seen on immunity system or resistance power of the body. Immunity system protects us from infections, asthma, allergy and attack of other viral diseases. When this system becomes weak then the body loses the capacity to fight out these diseases and slowly the resistance power reduces. It leads to different types of problems in the body like infections, arthritis, allergy, bronchitis, asthma etc. and the body becomes a bundle of diseases. Practice of Pranayam, Yog and meditation controls the limbic hypothalamus axis. This reduces the anxiety and reduces the high level of stress hormones present in the blood. It also increases the level of beneficial hormones like adrenaline and encephalin. These two hormones have positive effect on our body and strengthen the immunity system. The body gets the ability to protect itself from diseases and does not allow the entry of infections and other contagious diseases.

Metabolic Syndrome and Insulin Resistance

Metabolic syndrome X : This is a group of diseases caused due to mental stress that can adversely affect your cardiovascular process. Insulin resistance is a main reason for metabolic resistance. There are different factors, which play a major role in causing metabolic syndrome. When we compare with ancient times we see that our body does not get accustomed to changes as quickly as it used to in olden days. We are following the same habits that are inherited from our ancestors. Our ancestors took sufficient amount of nutritious food, which contained low level of carbohydrates and their life-style included a lot of hard work and walking, which is totally absent in present life-style. In some people the insulin resistance is increased due to genetic reasons, whereas in others it is the reason for unhealthy life-style and excessive mental stress. Insulin resistance has a negative effect on glucose and insulin levels. With time, it harms the body cells due to which the body's capacity to convert glucose into energy with the help of insulin reduces. This process leads to insulin resistance, which leads to metabolic syndrome. First and foremost it decreases insulin receptor sites at a very fast rate.

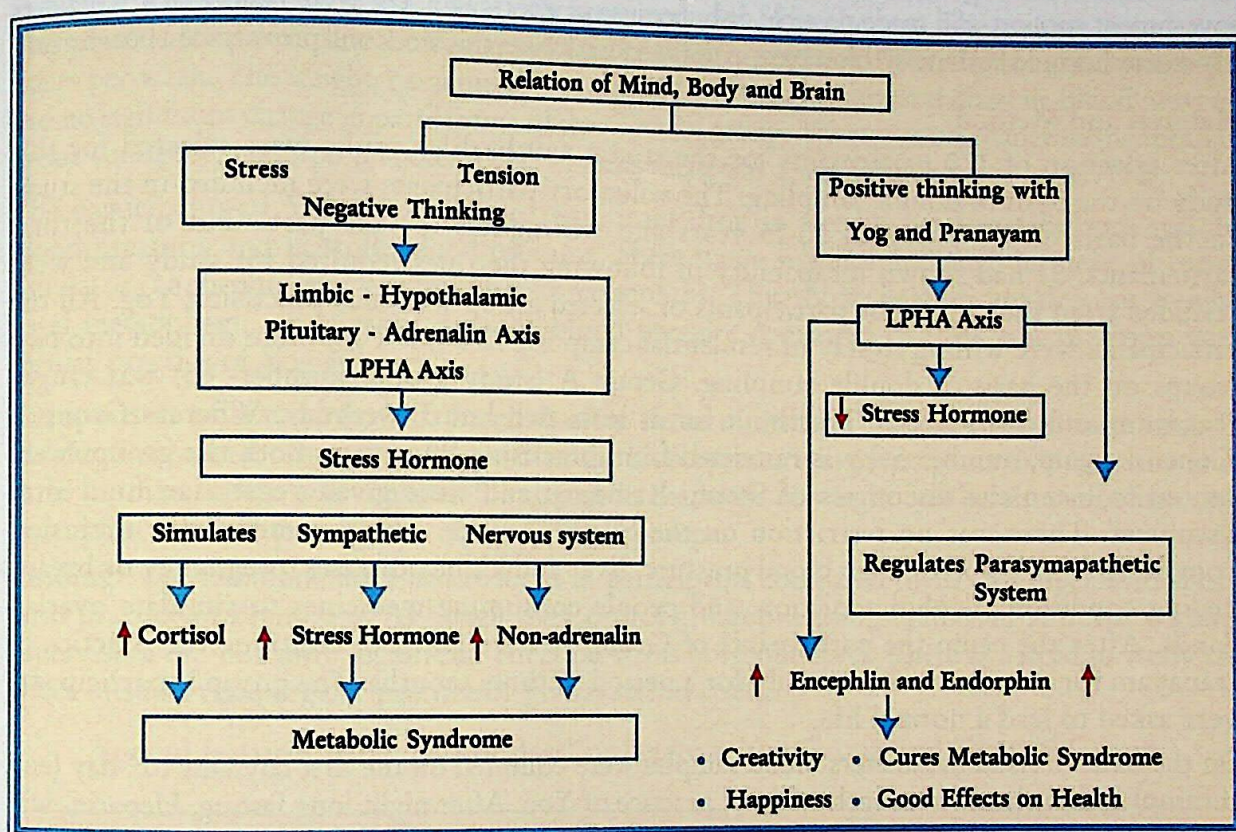
A normal healthy person contains 20,000 receptors per cell. Whereas an average obese person suffers from metabolic syndrome, and the receptors are less than 5,000. If your body has very less receptor sites then the glucose touches the cell wall and returns back and does not get converted into energy. The reason being that glucose does not enter the cell, as a result glucose remains in blood, which ultimately increases blood sugar, this sugar reaches the liver where it gets converted into fat and spreads in the whole body through blood. This process increases weight and is the main reason for metabolic syndrome.

The other main reason for this is increasing level of insulin in blood, unhealthy life-style and hereditary qualities, as a result of which pancreas produces high amount of insulin, when the cells get high level of insulin it uses insulin receptor sites and reduces in order to protect itself. Due to this process our body has very less number of receptors to finish the daily activities. This in turn increases the insulin level, which is not accepted by the cells, they flow in the blood freely. This damages the cardiovascular process, which increases the risk of heart attack.

Symptoms of Metabolic Syndrome

Many people do not believe that they are suffering with this syndrome (Syndrome X); according to an estimate 20–25 per cent of the people are suffering with this syndrome. If a person is suffering from any of the three symptoms then he is said to be having metabolic syndrome:

- **Insulin resistance :** When the body does not absorb blood sugar or insulin properly.
- **Fat stomach :** When the waist size is more than 40 inches in men and 35 in women.
- **High level of blood sugar :** Fasting level more than 110 mg. per dl. Triglycerides more than 150

mg/dl. HDL less than 40 mg/dl. prothrombic state (presence of high level of fibrinogen and plasminogen activator in blood) of blood clotting.

Blood pressure : 130/85 or higher

Researchers have found that conditions like metabolic syndrome and others for instance obesity, high blood pressure and high level of HDL have some relation, which increase the risk of heart disease. A study reveals that when fat accumulates on the walls of arteries then metabolic syndrome and atherosclerosis leads to heart attack.

People suffering from metabolic syndrome also have the chances of Type II diabetes. Along with it women have the risk of PCOS (Polycystic ovarian syndrome) and men can suffer from prostrate cancer.

On account of the above reasons the doctors inform the patients about the metabolic syndrome caused due to insulin resistance and conditions responsible for it.

Presently there is no medicine available which can change the symptoms of metabolic syndrome. The modern medical science has not been able to provide suitable treatment to relieve metabolic syndrome and other mental diseases but a detailed test was conducted with resources available in order to study the effect of Pranayam on stress hormones. The main objective behind this study was to understand stress, its origin, causes from the angle of medical science and available remedies in the present conditions to overcome it.

Effect of Pranayam on Stress Hormones

(a) Control Study with Double Sampling

Senior scientists of Swami Vivekanand University, Bangalore, Sanjay Gandhi Medical Institute, Lucknow, and Sahara India Medical Institute conducted a Control study under the leadership of

Swami Ramdevji Maharaj to analyze and test the psychophysical effects of stress hormones. Probably this is the first such experiment conducted to study the effect of Yog on hormone levels without any government support and made possible only because of efforts of a Yogi. We believe that whenever any research would be done in this subject in the world in future, this work will prove to be a benchmark.

Material and Method

After selection of 170 participants for the study, 119 healthy adults were selected for this study on the basis of double sampling. The voluntory participants were included in the study on the basis of age group of 20-25 years and willingness to take part. Out of the total participants, 51 had shown incapability in following the rules required for study and were excluded from the same. The participants of selected group were not practising Yog. All the participants were willing to stay in residential camp for 10 days. They were divided into two groups on the basis of double sampling. Group A (study group, number- 63) was taught Pranayam and was made to practise it for at least two hours everyday. Whereas Group B (Control group, number 56) was restricted from practising Pranayam. Both the groups were invited to listen the discourses of Swami Ramdevji and were given vegetarian food after discourses. There was no restriction on the calories intake. The parameters for exclusion from camp were diabetes, high blood pressure, liver and kidney diseases, pregnancy or breast-feeding condition, alcohol addiction, and people consuming medicines to simulate ovarian glands. After the camp the participants of Group A were asked to continue the practice of Pranayam for one or two hours daily for a period of three months. The group B participants were asked to lead a normal life.

On the basis of fixed parameters blood samples were collected on the first day and 10th day (end of camp) and in the third month without practice of Yog. After night long fasting, Heparin was used (Sodium Heparin 400-1000 Iu / ml) and blood samples were taken to test the presence of Beta-endorphin in EDTA, whereas blood sugar from blood was collected to test the presence of fat, creatinine, nitrogen factors, SGPT, breast simulating hormone, AETH, cortisol etc. Biochemical tests were done with primary methods, whereas AETH was completed with cortisol; breast simulating hormone and Beta-endorphin was completed with Elisa or IARMA aseciras. The tests were done on the basis of selection by clinical and pathological scientists and a lot of biochemical assumptions were derived. Independent bioanalysts did the analysis of the study.

Results

Comparison of characteristics of baseline: Around 119 healthy youth were selected. Group A (Yog group, number – 63) and Group B (Control group, number – 56) were same on the basis of weight, basal metabolism, systolic blood pressure and diastolic blood pressure.

Stress hormones: On the basis of baseline for Control and test group, there was no difference between blood cortisol, breast-simulating hormone, endorphin and AETH level.

A comparison of standards with baseline after 10 days: Comparison was done on the basis of baseline, there was a significant reduction in weight, basal metabolism, systolic blood pressure and diastolic blood pressure. The endorphin blood mean and breast-simulating hormone had reduced but the value was insignificant. The participants of Control group showed significant changes in weight, basal metabolism, systolic blood pressure, and diastolic blood pressure. Although there was non-significant change in four hormone standards compared to Yog group.

Comparison of standards after 3 months with 10 days: Around 49 participants from Yog group and 45 from Control group were present for final samples after three months. All the participants

were asked questions related to Yog practice. This was to make sure that Control group does not practising Yog; all the participants were given the same questionnaire. Three participants from this group were practising Yog and hence they were excluded from the test. The average duration of Yog practice for participants of Yog group was 7.61 hours per week. Whereas extension was 1- 2.5 hours per week. The weight, basal metabolism, systolic blood pressure and diastolic blood pressure had no significant change in participants of the Control group. There was no change in the mean of breast simulator, endorphin and cortisol, whereas there was a significant change in AETH.

The participants of Yog group showed significant drop in weight, basal metabolism, systolic blood pressure, and diastolic blood pressure. There was a significant change in mean of breast simulator, endorphin and cortisol after three months. This showed significant drop in weight, basal metabolism, systolic and diastolic blood pressure compared to the Control group with regular practice of Yog at home.

Comparison of standards with baseline after three months: There was a significant drop in weight, basal metabolism, systolic and diastolic blood pressure in participants of Yog group after three months. There was considerable change in the levels of weight and basal metabolism, and endorphin levels in participants of the Control group.

Finding: The hormone level had reduced in participants compared to 10 day supervised short-term practice of Pranayam. Although the Control group practising Pranayam at home without supervision did not show significant effect on stress hormone level. There is a need to study the effect of supervised regular practice of Pranayam on stress.

Special features (first day) of Baseline between Yog Group and Control Group

	Group	Number	Mean	Standard Deviation	Probable value
Age	Yog Group Control Group	58 53	36.33 33.45	7.44 6.59	0.033
Weight	Yog Group Control Group	63 56	69.52 68.33	11.83 11.33	0.57
Height	Yog Group Control Group	62 56	164.83 165.58	7.07 9.83	0.63
Systolic Blood Pressure	Yog Group Control Group	63 56	120.57 121.54	16.26 10.87	0.7
Diastolic Blood Pressure	Yog Group Control Group	63 56	81.4 81.86	7.65 8.37	0.75
Basal Metabolism	Yog Group Control Group	62 56	25.64 25.13	4.43 5.09	0.56
Endorphin	Yog Group Control Group	61 51	44.71 35.25	56.62 44.99	0.32
ACTH	Yog Group Control Group	63 54	26 21.39	10.73 9.61	0.16
PRL	Yog Group Control Group	63 56	162.55 170.53	127.50 149.46	0.75
Cortisol	Yog Group Control Group	63 56	277.83 273.63	100.23 79.27	0.79

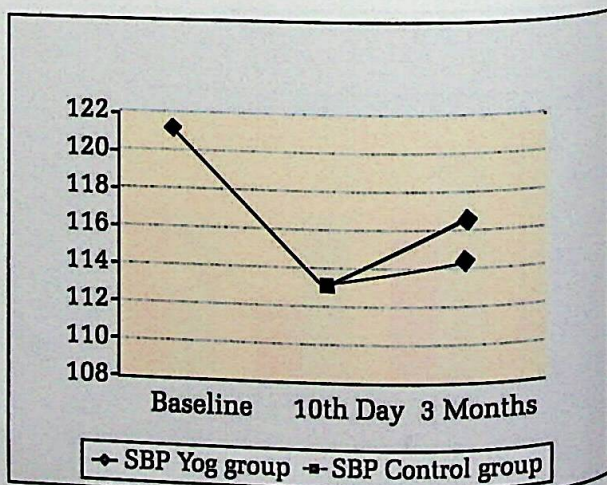
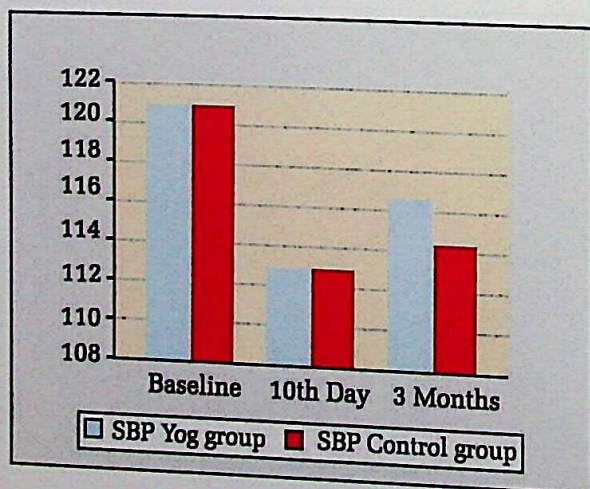
Comparison of parameters at Baseline with those at 10th day in Yog Group (Paired T-test)

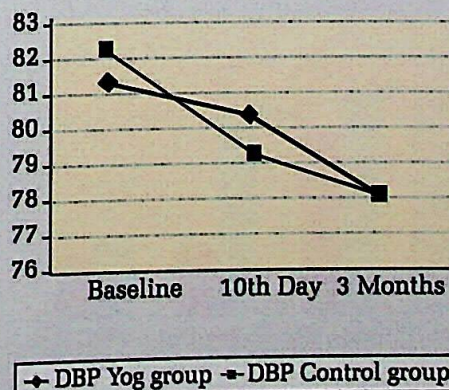
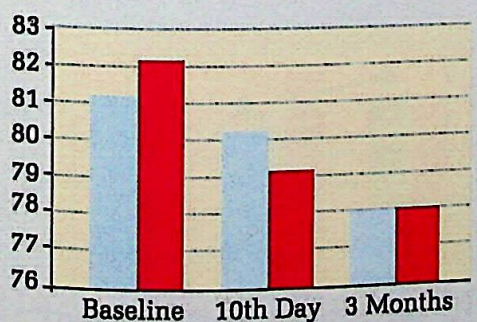
Parameters	Group	Number	Mean	Standard Deviation	Probable Value
Weight	Baseline 10th day	58 58	69.38 67.42	12.17 11.75	0.0001
Basal metabolism	Base line 10th day	57 57	25.73 24.99	4.57 4.38	0.0001
Systolic blood pressure	Base line 10th day	59 59	120.8 113.5	16.51 15.44	0.001
Diastolic blood pressure	Base line 10th day	59 59	81.5 77.9	7.87 8.81	0.007
Cortisol	Base line 10th day	60 60	280.84 223.73	101.59 71.26	0.0001
PRL	Base line 10th day	60 60	167.18 150.68	128.86 127.39	0.06
ACTH	Base line 10th day	60 60	26.43 20.73	10.79 8.17	0.001
Endorphin	Base line 10th day	52 52	47.24 37.98	59.57 48.44	0.39

Comparision of Parameters at Baseline with those at 10th day in Control Group

	Group	Number	Mean Value	Standard Deviation	Probable Value
Weight	Baseline 10th day	55 55	68.33 66.62	11.44 11.13	0.0001
Basal metabolism	Baseline 10th day	55 55	25.13 24.48	5.14 4.88	0.0001
Systolic blood pressure	Baseline 10th day	55 55	121.45 113.29	10.95 9.96	0.0001
Diastolic blood pressure	Baseline 10th day	55 55	81.78 79.49	8.43 7.24	0.03
Cortisol	Baseline 10th day	55 55	275.38 259.75	78.90 106.71	0.25
PRL	Baseline 10th day	55 55	172.60 188.78	150.02 143.92	0.22
ACTH	Baseline 10th day	52 52	21.57 23.59	9.73 12.03	0.29
Endorphin	Baseline 10th day	32 32	23.43 12.14	37.76 16.31	0.12

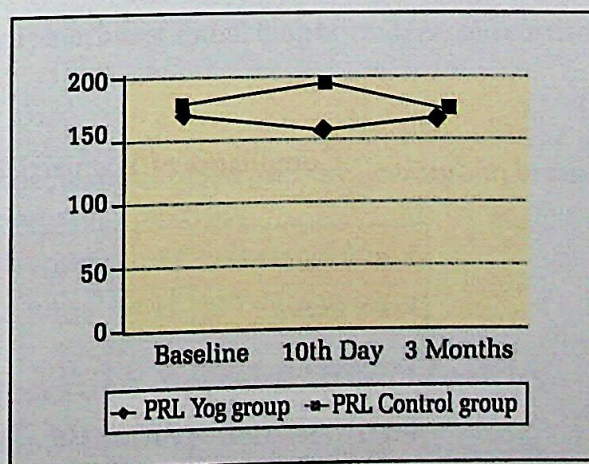
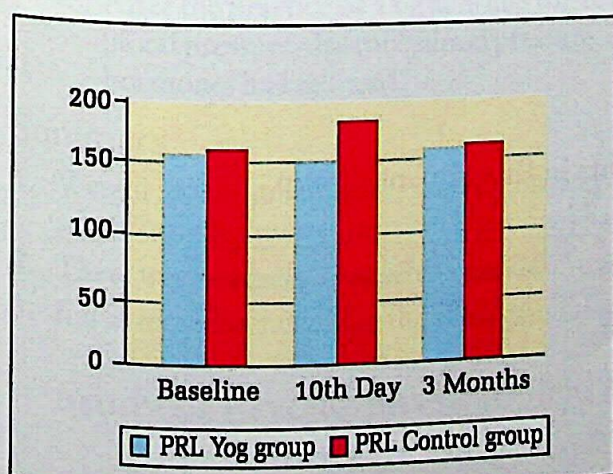
Comparison of Various Standards in Yog Group for 10 days vs 3 months

	Group	Number	Mean	Standard Deviation	Probable Value
Weight	10th day	45	68.06	12.32	0.2
	3 Months	45	67.45	11.34	
Basal metabolism	10th day	44	25.1	4.35	0.2
	3 Months	44	24.86	3.90	
Systolic blood pressure	10th day	47	113.96	16.44	0.1
	3 Months	47	116.68	16.03	
Diastolic blood pressure	10th day	47	77.91	9.06	0.9
	3 Months	47	78	10.89	
Cortisol	10th day	49	226.09	72.48	0.4
	3 Months	49	236.76	79.01	
PRL	10th day	49	157.67	136.84	0.7
	3 Months	49	162.73	85.18	
ACTH	10th day	49	20.71	8.27	.001
	3 Months	49	14.75	5.37	
Endorphin	10th day	46	36.8	46.78	0.005
	3 Months	46	15.14	29.57	

Comparison of various standards in Control Group for 10 days vs 3 months

	Group	Number	Mean	Standard Deviation	Probable Value
Weight	10th Day	45	65.87	11.36	0.3
	3 Months	45	66.18	10.46	
Basal metabolism	10th Day	45	24.49	5.07	0.3
	3 Months	45	24.62	4.95	
Systolic blood pressure	10th Day	45	112.87	9.51	0.3
	3 Months	45	114.44	10.25	
Diastolic blood pressure	10th Day	45	78.84	6.44	0.6
	3 Months	45	78.22	7.46	
Cortisol	10th Day	43	258.4	109.16	0.4
	3 Months	43	246.7	84.24	
PRL	10th Day	43	185.12	117.11	0.3
	3 Months	43	169.94	89.57	
ACTH	10th Day	43	24.43	12.87	0.0001
	3 Months	43	14.49	6.59	
Endorphin	10th Day	43	8.92	10.24	0.6
	3 Months	29	10.95	20.92	

Comparison of various standards in Yog Group after 3 months

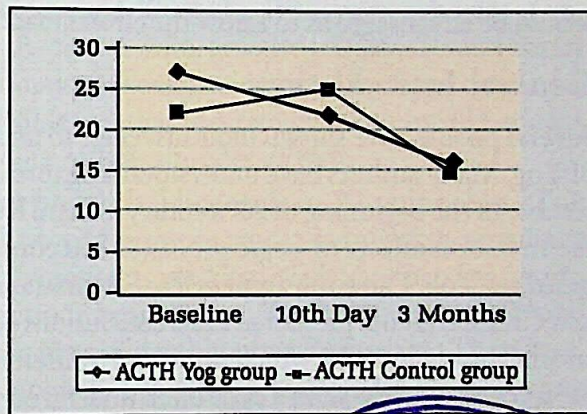
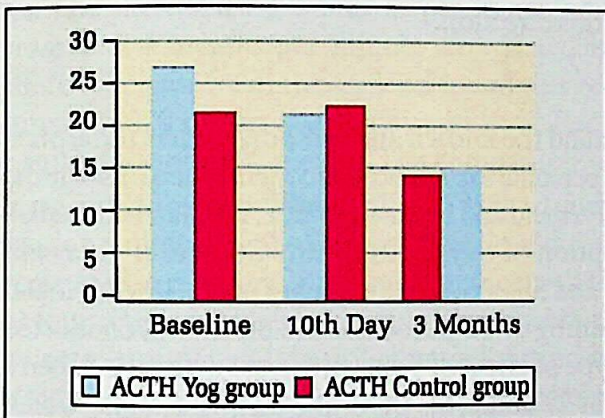
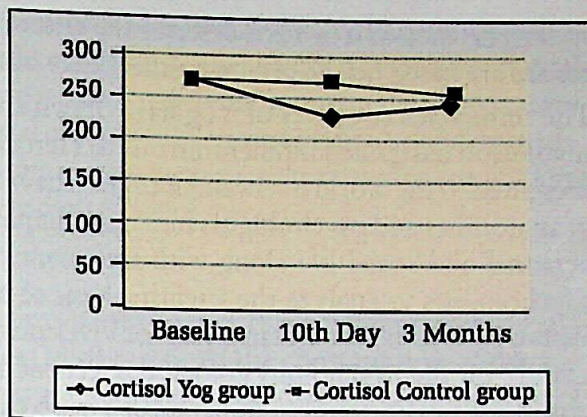
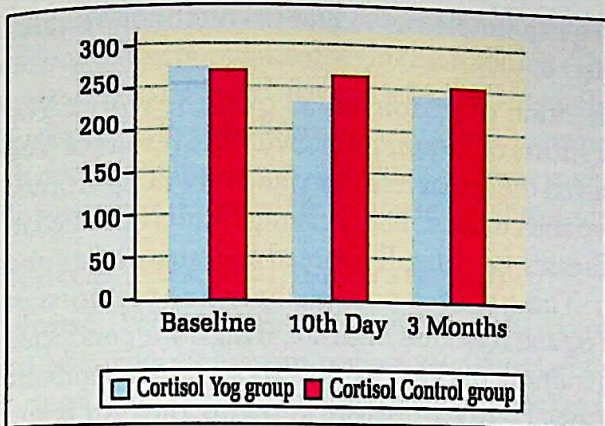
	Group	Number	Mean	Standard Deviation	Probable Value
Weight	Base Line 3 Months	47 47	70.32 67.58	12.25 11.36	0.0001
Basal metabolism	Base Line 3 Months	46 46	25.87 24.82	4.34 3.86	0.0001
Systolic blood pressure	Base Line 3 Months	48 48	112.38 116.96	17.26 15.97	0.01
Diastolic blood pressure	Base Line 3 Months	48 48	81.38 78.46	80.30 11.24	0.06
Cortisol	Base Line 3 Months	49 49	278.91 236.76	107.03 79.01	0.007
PRL	Base Line 3 Months	49 49	174.64 162.73	137.65 85.18	0.44
ACTH	Base Line 3 Months	49 49	26.26 14.75	11.21 5.37	0.0001
Endorphin	Base Line 3 Months	47 47	50.15 12.24	58.72 22.49	0.0001

Comparison of various standards in Control Group after 3 months

	Group	Number	Mean	Standard Deviation	Probable Value
Weight	Baseline	45	67.56	11.68	0.0001
	3 Months	45	66.18	10.46	
Basal metabolism	Baseline	45	25.14	5.33	0.0001
	3 Months	45	24.62	4.95	
Systolic blood pressure	Baseline	45	121.38	10.64	0.001
	3 Months	45	114.44	10.25	
Diastolic blood pressure	Baseline	45	81.38	7.74	0.011
	3 Months	45	78.22	7.46	
Cortisol	Baseline	43	260.84	74.35	0.3
	3 Months	43	246.70	84.24	
PRL	Baseline	43	161.24	74.33	0.3
	3 Months	43	169.94	89.57	
ACTH	Baseline	41	20.39	9.19	0.0001
	3 Months	41	14.53	6.74	
Endorphin	Baseline	38	31.59	39.70	0.005
	3 Months	38	9.79	18.43	

Comparison of change (per cent) in different duration in Yog and Control groups

Change %	Group	Number change (%)	Mean of Deviation	Standard	Probable Value
Cortisol- Baseline to 10 days	Yog Group Control Group	60 55	12.50 2.50	36.48 37.97	0.1
Cortisol - 10 days to 3 months	Yog Group Control Group	49 43	+ 15.93 + 67.64	51.51 422.69	0.4
Cortisol - Baseline to 3 months	Yog Group Control Group	49 43	- 8.59 + 0.02	33.12 43.00	0.29
PRL - Baseline to 10 days	Yog Group Control Group	60 55	- 6.62 + 20.95	33.80 59.90	0.004
PRL - 10 days to 3 months	Yog Group Control Group	49 43	+ 30.72 + 5.24	70.35 43.75	0.38
PRL -Baseline to 3 months	Yog Group Control Group	49 43	+ 7.31 + 11.13	37.33 38.45	0.63
ACTH - Baseline to 10 days	Yog Group Control Group	60 52	- 10.16 + 25.29	48.05 72.74	0.004
ACTH - 10 Days to 3 months	Yog Group Control Group	49 43	- 19.05 - 33.03	43.11 26.56	0.06
ACTH- Baseline to 3 months	Yog Group Control Group	49 41	- 38.15 - 19.30	22.01 33.67	0.003

Compliance of Yog participants in Experiment Group

Yog Group practice	No:	Min	Max	Mean	Standard Deviation
Every week	48	2.00	7.00	6.0	1.35
Everyday hours	49	.25	3.50	1.23	.59
Every week hours	46	1.00	24.50	7.61	4.49

Results:

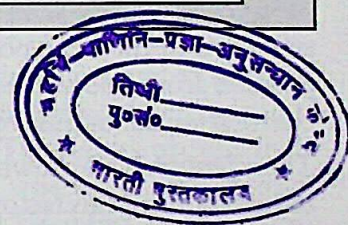
1. Control group: Number of people who did not practise Yog - 56
   No significant changes noticed on the basis of old samples.
2. Yog group: Total number of people who practised Yog - 63.
   (a) Those standards where change was noticed (10 days vs 1 day) - weight, basal metabolism, systolic pressure, diastolic pressure, cortisol, ACTH, endorphine and breast simulation hormones . These changes were not significant from biochemical point of view.
   (b) After the practice of Yog at home for 10 days to 3 months, weight, basal metabolism, systolic blood pressure, diastolic blood pressure, endorphin, breast stimulating hormones, and cortisol hormones had reduced.

Summary

1. Weight, basal metabolism, systolic blood pressure, diastolic blood pressure, endorphin, breast-stimulating hormones, cortisol hormones had reduced in Yog group.
2. There was no significant difference in Control group, which did not practice Yog.
3. It was recommended that the study should be continued for a longer duration.

Study of Psycho-physiological Effects of Yog training on Healthy Volunteers and Those with Metabolic Syndrome

Scientific study was carried out to see the psychophysiological effects of eight-day Yog training on healthy volunteers and those with metabolic syndrome. Yog is an ancient Indian science and a life-

style. The ancient Yog texts describe the effect of Yog in a simple and sequential method. All these results are based on the personal experiences of saints.

The unmatchable effects of Yog have drawn the attention of anatomists all over the world. Yog revolution has gained momentum due to Herculean efforts of Swami Ramdevji. The results of Yog presented to the world by Swami Ramdevji have changed the initial resistance and unwilling attitude of anatomists and psychologists into being inquisitive and curious. The amazing results obtained in personal and social life along with treatment of diseases has literally forced the anatomists and psychologists to analyze the scientific basis of Yog. This has been possible only due to efforts of Swami Ramdevji. The research team of Vivekanand Yog and Research Institute, Bangalore, conducted a study on the psycho-physiological effects of Yog training on healthy and those with metabolic syndrome or the premises of Patanjali Yogpeeth (Trust), Hardwar. Before knowing the results and conclusions drawn from this study and Swamiji's contribution in scientific development of Yog, it would be advantageous to know the efforts made in this direction.

General Introduction

Several people have shown inquisitiveness to understand the known and unknown scientific aspects of Yog. Many authors have understood Yog through personal experiences and mentioned its scientific results. In the beginning of 20th century, Swami Kuvalyanand and his disciple K.T. Behnan had studied the radiation effects of yogic processes and consumption of oxygen in breath Control (Pranayam) based on Yog. Later researchers like Satyanarayana and Shastri, (1958), Banger et al. (1961), Anand and Chinna, (1961) presented their conclusions pertaining to Yog. Kothari and his friends conducted another study in 1973, which presented a different type of effect of yogic processes on heart. When a person was made to sit in a deep ditch underground for 29 hours, his ECG line turned straight, which remained in the same position for five days. The electric processes of body came back to normal position around 30 minutes before digging open the ditch. The authors have however not made specific clarification about this condition.

The scientists have shown interest in understanding another yogic effect, the factor reducing the need of metabolism, this factor helps the person in staying inside a deep ditch free of atmospheric air for long time without any physical or mental pain. The study of Anand and others in 1961 and Karamabelkar in 1968 confirm this result.

Maharishi Maheshyogi popularised transcendental meditation (TM) in the sixties. This process is taught in a simple method and has scope for scientific experiment. Robert Keith Wellace (1970) has mentioned in his thesis and other research papers published later (Wellace etc.) that meditation has a definite effect on reduction in metabolic rate, change in blood chemistry, increase in galvanic skin resistance, and continuous change in EEG samples.

Several methods of meditation are prevalent in India. Yog propounders have conducted in-depth research on these methods and also propagated them. Some of these methods and research done with them are described below.

EEG on Meditation and Independent Study

Saint Mahesh propagated transcendental meditation method. It has been described as the fourth main stage of consciousness. Its practice brings about changes akin to what takes place in sleep, for example, reduction in heart rate and consumption of oxygen, and increase in the flow of skin induced electric current etc. However increase in the EEG Alpha wave and its regularity was similar to what is generally observed duing wakefulness (Wellace (1970), Vellace, Vesan, Wilson 1971). Yogic methods developed by followers of Jainism, Buddhism and devotees of other religions have also attracted people.

Brahmakumari community has also developed a popular method of meditation. Acharya Rajneesh is also one of the popular names in this tradition. The list is unending if other names at regional and local levels are also included. Several scientists have published research papers on the methods of meditation developed by Brahmakumari community, transcendental meditation, Vipasana meditaton and on methods developed by Jains and Buddhists. These studies bring out interesting results related to meditation. However it is not possible to include all the results here due to lack of space.

General Research on Pranayam

Behanan (1971) said that consumption of oxygen increases by 24.5 and 18.5 per cent during Ujjayi and Bhastrika Pranayam respectively. Similarly Miles (1964) measured the consumption of oxygen during Ujjayi, Bhastrika, Kapalbhati and other Pranayam. He concluded that the consumption of oxygen during these three Pranayam increased by 32, 20 and 14 per cent respectively. The respiration rate increased by 3 breaths per minute after Ujjayi and Bhastrika Pranayam, whereas it increased by 4 breaths per minute after Kapalbhati. A person who practised Ujjayi Pranayam at different heights from the sea level found that consumption of oxygen increased by 9 per cent at an altitude of 520 meters above mean sea-level. Rao (1968) found that this rate increases by 16 per cent at an altitude of 3800 meters. The comparison was done at low altitudes as well.

Bhargav Gagot and Mascrenhas (1988) studied the breath holding rate in 20 volunteers. The breath holding time, heart rate, systolic and diastolic blood pressure, and galvanic skin resistance were noted at different levels of respiration. All the 20 volunteers practised Nadi Shodhan Pranayam for four weeks in the initial recordings of above-mentioned parameters. The heart rate, and blood pressure (systolic and diastolic) were low and increased considerably after Pranayam. Therefore, Pranayam changes the automatic process of breath holding. Probably it takes place by increasing the voice of vagus nerve and decreasing the sympathetic rendition. Kumbhak respiration cycle is considered to be significant in Pranayam. There are two types of Kumbhak-short and long. The closed circuit method was used to study the consumption of oxygen with the help of Roth Spirometer. The respiration before, during and after Pranayam was measured. The results proved that during short Kumbhak consumption of oxygen increased by 52 per cent, whereas in case of long Kumbhak consumption of oxygen dropped by 19 per cent (Taylor and Desiraju). One person who practised Ujjayi and Bhastrika Pranayam was studied to find the mental inactivity during the practice. The study revealed that the NA waves increased widely and the inactivity reduced. The initial information of sensation and cerebrum during Pranayam were denoted in the form of change in amplification. Bud (1993) studied the positive and negative mood (condition of mind, emotional stage) and mental and physical energy in 71 normal volunteers in the age group of 21-76. He used three different methods, viz. inactivity, visualization and yogic breathing along with Pranayam. He concluded that Pranayam increases the mental, physical energy and gives a feeling of zeal more than the other two methods. Therefore, 30 minutes of yogic and respiratory practice has a special strengthening effect on mental and physical experience and increases the high positive mood.

Goals and Objectives of Study

India has produced several Yog teachers in the last century who have contributed positively in the teaching and training of Yog. Every Yog teacher has developed Yog processes depending on self practice, special processes, different ideologies and on the basis of own Yog practice. An attempt was made to prove the scientific base of useful experiences of Yog.

Swami Ramdevji has increased the popularity of Yog in the last one decade and presented it in totality. Swamiji has simplified the process of learning and training Yog.

A large number of people have shared the benefits gained with Yog practice as per Swamiji's guidance. This study was done with the main objective of health benefits and analyzed the psycho-physiological effects of eight-day Yog training on healthy volunteers and those with metabolic syndrome.

Goals

This eight-day Yog training camp was conducted with the objective of studying the influence of this Yog module along with voluntary breath holding, autonomic balance with a shift towards parasympathetic dominance, autonomic reactions to physical provocation like hand grip, motor functions, viz. strength of grip, speed for repetitive movement and fine motor skills, performance in a task for focused and selective attention.

Objectives

To study the autonomic and respiratory variables like heart rate, galvanic skin resistance, finger plethysmogram amplitude and respiratory rate, perceptual and motor tasks like hand grip, tapping speed performance (evacuation of additional secretions), measuring psychological variables like testing and cancellation test (number 6), and symptoms check list.

Methods

Two types of participants were included in the 10-day residential camp - healthy volunteers on the basis of medical tests and those with metabolic syndrome who were selected for the BMI test, fat line graph (line graph representing the known qualities and tests) and obesity. Each group consisted of 100 participants.

Healthy Volunteers: One group of males and females had volunteers from all over India and another group consisted of volunteers from Sahara Group of Companies. All the volunteers were in the age group of 22 and 60. The average age (SD) of volunteer for Yog group was 36.2 (7.2) and 33.3 (6.5) for Control group. Majority of the volunteers had practised Yog before this camp in some form or the other.

Volunteers with Metabolic syndrome This group included both male and female from all over the country. Majority of them had practised Yog before this camp in some form or the other.

Study Plan

For healthy volunteers : The study plan used for this included volunteers after looking into the detailed case history and medical tests on the basis of :

Volunteers coming from all over the country, who expressed the willingness to participate in the study and who were willing to practise Yog module for three months and were kept in **Yog group**.

Similarly after looking into the detailed case history and medical tests volunteers from Sahara Group of Company who expressed willingness to participate in the study were selected for **Control Group**

These volunteers were willing to be present in Yog camp in both sessions for 10 days and listen to Yog discourses of Swami Ramdevji on Yog and life-style but were not allowed to practise any method taught in camp and were willing not to practise any method taught in the context of changes in life-style for three months.

Both Yog and Control group were present in the same camp, they had common meals and followed the same daily routine. They were asked to follow self-practise and directions for the next three months.

The participants of **Control group** were analyzed on the following parameters.

- Heart rate, galvanic skin resistance, digit pulse volume and respiration

- Hand grip and tapping speeds
- Psychological factors or testing the six letter cancellation test and symptom check list.

Metabolic syndrome group : All the 100 participants practised Yog and Pranayam as per Swami Ramdevji's directions and followed the same daily routine and had common meals in the camp. They were asked to follow the fixed Yog module for a period of three months.

The participants of this group were analyzed on the following parameters:

- Motor skills
- Psychological factors
- Symptom check list.

Analysis

Autonomic and respiratory factors : (Telis, Nagratna and Nagendra, 1996), five minutes recording of figures or heart rate through EKG, galvanic skin resistance, respiration and digit pulse volume, which has been mentioned below.

This was done on first and tenth day. After five minutes of recording the blood pressure was recorded. Polygraphic recording was done using 4 channel computerized polygraphy. The EKG was recorded with standard lead -1 shape. Skin resistance was done with the help of safe electric receptors after covering it with galvanized jelly. The receptors were kept on the finger bones at a distance from the centre line below the index and middle fingers. 10 UA current was passed in the electric receptors. Respiration was recorded using volumetric stretch sensor transducer, which was placed 8 cm below the lower rib of the body as the person was seated in a straight position. This photoplethismograph was kept far from centre line of left thumb bone and then finger nerve coverage was recorded. Mercury sphygmomanometer was used for the purpose, which was kept on mid portion of shoulder and hand, the sound of artery was recorded. Lowest pressure was recorded on which the carotcoph sound was appearing to below.

Effect of Yog practice on higher mental processes

Motor Skills

The performance of motor skills or stiffness of hands improved to a considerable level in children after practice of Yog (1993). Improvement was also seen in adults (1994). The results show that Yog increases the skills of coordination of hands, eyes, concentration and focus. The hand grip is better in Yog practitioners compared to non-practitioners. It mentions that Yog increases motor skills in children, adults and patients of arthritis (Des et al., 2001). Yog increases the desire to learn (Manjunath and Telis, 1998) and finally Yog practice increases the tapping speed, which reduces the tiredness caused due to shaking and moving the hands.

O' Connor Tweezer Dexterity Test

This was determined on the basis of O' Connor Tweezer Dexterity Test (Soogi and Ukase, 1968). This tool was manufactured by Anand Agency, Pune. People were asked to lift metallic pin, small tweezers with the hand they normally work with and place them in small holes of metallic plates. The maximum speed was supposed to be used. They were told the time of commencement of test and were asked to stop after four minutes. The number of pins sucessfully placed in the plate was taken as the dexterity score. It was observed that most people used their right hand for writing, throwing ball, combing hair etc.

Hand Grip Strength

Hand grip Dynometer (Anand Agency, Pune, India) was used to test the gripping strength of

both hands. The participants were asked to press the thing with maximum strength. The test was done six times, thrice with each hand at an interval of 10 seconds. They were asked to keep the hands straight, parallel to floor as mentioned earlier. The maximum value derived out of three repetitions was used for statistical analysis.

Tapping Speed

Tapping is fast and repetitive movement of front and wrist part of hand similar to the movement done at board entry. This is a test done with a pencil and paper. The participants were asked to tap on alternate circles on paper with pencil for 60 seconds. The same routine was followed on first and tenth day. The total number of tappings made on both circles were counted.

Psychological variables

Cancelation Task

A test worksheet was included for cancelation task of number 6, wherein six targets were determined, which were to be cancelled. An activity department was kept wherein the alphabets were to be arranged randomly in 22 rows and 14 columns. The participants were asked to cancel maximum number of six target letters within 90 seconds as many times as possible.

The cancelation was to be done in even, vertical line on any one of the fixed target letter. They were asked to select straight line in the present study. The total number of canceled letters and wrong cancellations were noted. The resultant figure was derived by deducting wrong cancellations from total cancellations because test was completed before and after interruption. The even worksheet was made after changing the target letters and their order (Agrawal, Kalra, Natu and Deswal, 2002) in order to avoid re-examination. This was used for experiments done after determination. The cancelation of number 6 was done with the same method as used in Indian census to obtain instant results (Natu and Agrawal 1977).

Symptom Check List

The revised symptom check list (SCL -90) was used to understand the mental level of people along with mental problems and mental stress.

Yog Sessions

Two sessions of three hour each were held for 10 days (5-8 AM and 5-8 PM). Both the groups consisted of healthy volunteers and those suffering from metabolic syndrome. Healthy volunteers took part in the control group but did not participate in any Yog practice.

Swami Ramdevji included the following Yog modules in daily Yog practise. 1, seven light exercises; 2, seven basic asana; 3, seven Pranayam; 4, yognidra and 5, meditation. Besides the session included mass prayers with devotional songs and health education. Different types of Pranayam and their scientific basis has been described in detail in the beginning of the book.

Analysis of Results Obtained

In case of healthy volunteers, personal measurement Anova was conducted repeatedly, which included factors in between one person (day -1 and day -8) and mutual factors in people (group -Yog and Control) was derived at using bonepherony adjustment on the basis of comparison of average total of day 1 and day 8 with day 1 in sequential manner.

Wilcockson paired signed ranks test: The percentage increase in finger plethysmogram Amplitude and Insometric hand grip test was done followed by comparison of changes in blood level.

Metabolic Syndrome Group

Number 6 Cancelation Test

Separate combined tests were done in order to compare the values of day 1 and day 8 equal values with the help of symptom check list and tapping speed.

Results

For Healthy Volunteers

Autonomic and Respiratory Variables

Heart Rate: Repeated Anova measurements wherein non-significant difference was observed in factors between one person (day -1, day -8) and mutual factors in between people (group- Yog and control), ($F=3.07, P>.05$, Huynh-Feldt epsilon = 1.000), Group ($F=.316, P>.05$, Huynh-Feldt epsilon = 1.000) can be mutual in determinants and groups, ($F=2.376, P>.05$, Huynh-Feldt epsilon = 1.000).

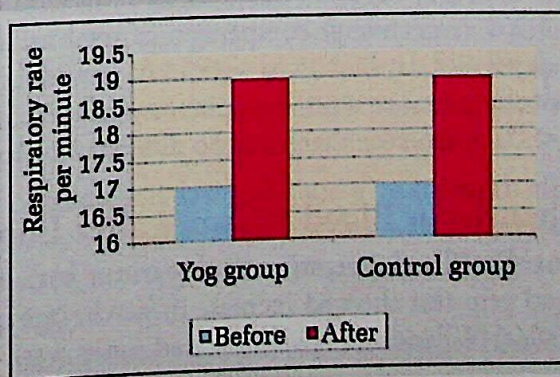
Heart beat in Yog and Control Group

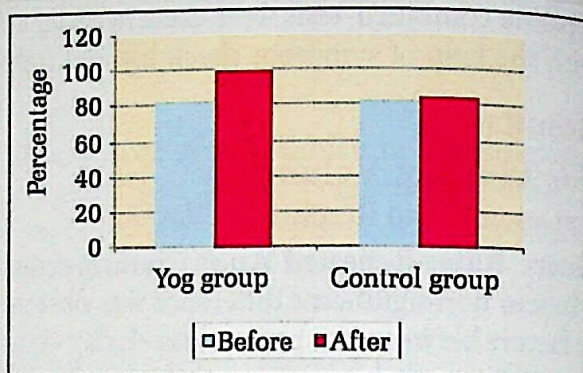
Pairwise : Mutual comparison between day 8 and day 1 showed significant increase in heart rate after bonepherony adjustment ($P<.05$), whereas there was no difference in Yog group. ($P<.05$)

Galvanic Skin Resistance: Repititive Anova where significant difference was obtained in factors between one person (day -1, day -8) and mutual factor between people (Yog and control group) in determinants and groups ($F=4.093, P<.05$, Huynh-Feldt epsilon = 1.000). Similarly no significance difference was seen in mutual relation of determinants and groups ($F=4.299, P<.05$, Huynh-Feldt epsilon = 1.000) after using bonepherony adjustment ($F=1.908, P>.05$, Huynh-Feldt epsilon = 1.000) as per the total of Yog group, there was significant increase in galvanic skin resistance between values of day -8 and day-1 ($P<.05$) and there was no change in control group ($P>.05$).

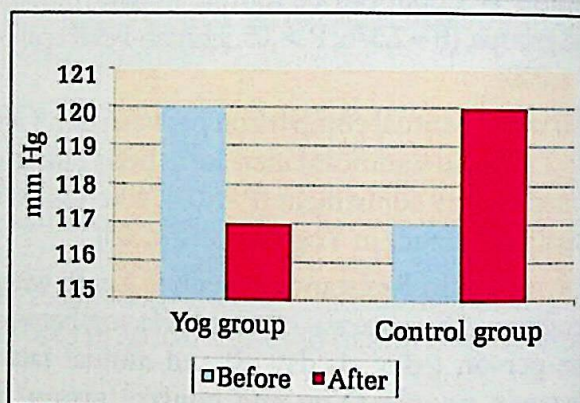
Galvanic Skin Resistance in Yog and Control Group

Respiratory Rate: Repititive Anova wherein significant difference was obtained in factors between one person (day -1, days -8) and mutual factor between people (Yog and control group) ($F=29.910, P<.001$, Huynh-Feldt epsilon = 1.000), whereas there was no major difference between groups and ($F=0.559, P>.05$, Huynh-Feldt epsilon = 1.000) and similarly there was no significant difference between mutual relation of determinants and groups ($F=0.424, P>.05$, Huynh-Feldt epsilon = 1.000).

Respiratory Rate in Yog and Control Group

After bonepherony adjustment, as per the total of both groups, there was significant increase in respiratory rate between values of day -8 and day-1 (P<.001) and there was no change in control group (P<.001).

Finger Plethysmogram Amplitude: Comparison between values of day 8 and day 1 after insometric handgrip test showed significant increase in values of finger plethysmogram amplitude in both Yog (P<.01 Wilcockson paired signed ranks test) and control groups (P<.01 Wilcokson paired signed ranks test).

Blood Pressure

Systolic Blood Pressure: Repeated Anova measurements wherein significant mutual relation was noticed in between factors of one person (day -1, day -8) and mutual factors of people (Yog and control group) a significant mutual relation was noticed between determinants and groups (F=10.425, P<.01, Hugnh-Feldt epsilon = 1.000 and F=0.36 > P>.05, Huynh-Feldt epsilon = 1.000 respectively).

Comparison of mutual values of day 8 and day 1 after basic bonepherony adjustment showed significant drop in Yog group and increase in control group (P>.05).

Diastolic Blood Pressure: Repeated Anova measurements showed significant difference in factors between one person (day-8 and day-1) and mutual factors in between people (Yog and control group), (F=5.191, P<.05, Hugnh-Feldt epsilon = 1.000) and mutual relation between determinants and groups (F=12.66, P<.01, Hugnh-Feldt epsilon = 1.000, whereas there was no significant difference of groups (F=2.871, P<.05, Hugnh-Feldt epsilon = 1.000 respectively) comparison of total values of day-8 and day-1 showed significant downfall in diastolic pressure after bonepherony adjustment (p<.001), whereas there was no difference of any kind in control group (p<.05).

Changes in Blood Pressure after Isometric Hand Grip Test

Systolic Blood Pressure: Comparison between the values of day-8 with day-1 after isometric hand grip test showed increase in percentage of total values of day 8 and day 1 in control group (p<.05 Wilcockson paired signed ranks test).

Diastolic Blood Pressure: Comparison between the values of day 8 with day 1 after insometric hand grip test did not show any difference in Yog and control group (p > .05 Wilcockson paired signed ranks test).

Motor Tasks

Motor Speed

Repetitive Anova obtained from tapping tasks on right circle where factors between one person (determinants day -1 and day -8) and mutual factors between one person (Yog and control group).

Insometric Hand Grip Test: Repetitive Anova measurements in right hand in which factors between one person (determinants day-1 and day-8) and mutual factors between one person (Yog and control group waiting list) showed significant difference between values, (F = 7.285, P < .01, Huynlv-Feldt epsilon = 1.000), whereas difference in mutual determinants and mutual relation of determinants and groups was not significant, (F = 0.018, P < .05, Huynh-Feldt epsilon = 1.000 and F = 0.10 >, P < .05, Huynh-Feldt epsilon = 1.000 respectively).

There was a significant difference between the total values of day-8 and day-1 in tapping numbers after bonepherony adjustment in Yog group (P < .01) and there was no difference in control group (P > .05).

Comparison of total values of day-8 and day-1 and bonepherony adjustment there was no difference between hand grip strength in Yog and control groups.

Tapping Tasks on Left Circle: Repeated measurements in factors between one person (determinants day -1 and day -8) and mutual factors of people (Yog and control group) showed significant difference in mutual determinants (F = 6.350, P < .05, Huynh-Feldt epsilon = 1.000) mutual relation in determinants and groups (F = 4.346, P < .05, Huynh-Feldt epsilon = 1.000), whereas there was no significant change in between groups (F = 0.071, P < .05, Huynh-Feldt epsilon = 1.000).

Comparison of total values of day-8 and day-1 after bonepherony adjustment showed significant difference in tappings in Yog class (P < .01) and there was no difference in control group (P < .05).

Hand Grip Strength Test

Repetitive Anova measurements in right hand in factors between one person (determinants day-1 and day-8) and mutual factors between one person (Yog and control group waiting list) showed significant difference between values (F = 7.285, P < .01, Huynh - Feldt epsilon = 1.000), difference in mutual determinants and mutual relation of determinants and groups was not significant (F = 0.018, P > .05, Huynh - Feldt epsilon = 1.000 rFkk (F = 0.107, P > .05, Huynh - Feldt epsilon = 1.000 respectively).

Comparison between values of day-8 and day-1 showed no significant difference in hand grip strength after bonepherony adjustment in Yog group and control group.

Hand Grip Strength Test : Repetitive Anova measurements in left hand in factors between one person (determinants day-1 and day-8) and mutual factors in one person (Yog and control group waiting list) showed significant difference between values (F = 32.732, P < .001, Huynh-Feldt epsilon = 1.000) and classes (F = 4.645, P < .05, Huynh-Feldt epsilon = 1.000), whereas mutual action was not significant in determinants and groups (F = .004, P < .05, Huynh-Feldt epsilon = 1.000).

There was a significant increase in the total values of day-8 and day-1 in hand grip strength after bonepherony adjustment in Yog group, (P < .01 for comparison of both values) and there was increase in number of tappings of day-8 and day-1 after bonepherony adjustment in Yog group (P < .01) but there was no difference in control group (P < .05)

O' Connor Tweezer Dexterity: Repetitive Anova measurements in right hand in factors between

one person (determinants day-1 and day-8) and mutual factors between one person (Yog and control group waiting list) showed significant difference between values (F=7.285, P<.01, Huynlv-Feldt epsilon=1.000), whereas there was no significant difference between determinants (F=7.862, P<.01, Huynh-Feldt epsilon=1.000) and groups (F=4.857, P<.05, Huynh-Feldt epsilon=1.000).

Comparison of total values of day-8 and day-1 after bonepherony adjustment showed significant difference in dexterity score in Yog and control group (P<.01 and P<.05 respectively).

Psychological Variables

Symptoms Check List

Repetitive Anova measurements in right hand in factors between one person (determinants day-1 and day-8) and mutual factors between one person (Yog and control group waiting list) showed significant difference between values (F=70.181, P<.001, Huynh-Feldt epsilon=1.000), whereas the mutual action was not significant between determinants and groups (F=.388, P<.05, Huynh-Feldt epsilon=1.000 and F=2.978, P<.05, Huynh-Feldt epsilon=1.000).

There was no significant difference between the total values of day-8 and day-1 in tapping numbers after bonepherony adjustment in Yog group and control group.

Six Letter Cancelation Test: Repetitive Anova measurements in left hand in factors between one person (determinants day-1 and day-8) and mutual factors between one person (Yog and control group waiting list) showed significant difference between values (F=.351, P<.05, Huynh-Feldt epsilon=1.000) difference in groups (F=2.241, P<.05, Huynh-Feldt epsilon=1.000) in the same way, whereas the mutual relation was not significant between determinants and groups (F=.988, P<.05, Huynh-Feldt epsilon=1.000).

Comparison of total values of day-8 and day-1 after bonepherony adjustment showed significant difference in dexterity score in Yog and control group (P>.05).

People with Metabolic Syndrome

Symptom Check List: There was significant decreases in net scores of day 8 and day 1 (P<.01 two tailed paired test).

Six Letter Cancelation Test: There was significant increase in net values compared between day-1 and day-8 (P<.01 two tailed paired test).

Motor speed

The tapping task on the right circle: There was significant increase in net values compared between day-1 and day-8 (P<.01 two tailed paired test).

The tapping task on the left circle: There was significant increase in net values compared between day-1 and day-8 (P<.01 two tailed paired test).

Description

The results have been presented in two main headings. They are : 1, for general healthy volunteers and 2, for those with metabolic syndrome (high level of BMI and cholesterol and obesity).

Volunteers with Normal Health: The participants were studied on the basis of three main factors. They are autonomic and respiratory variables, motor tasks and psychological factors.

Autonomic and Respiratory Variables: When recordings were taken on the basis of base-line it was found that there was significant increase in galvanic skin resistance in values at the beginning and end of Yog camp in Yog group but there was no change in control group. This was an indication of

reduction in simulation of sweat glands. The description of this change is debatable. It is believed that sweat glands are helpful in natural galvanic skin processes as has been estimated according to the SRL recording. Human sweat glands are considered to be simulators of sympathetic cholinergic system. At the end of camp there was significant increase in heart rate in the control group, whereas there was no difference in Yog group. On the other hand the respiratory rate was even in both the groups (this shows that factor responsible for anxiety in body is not associated with practice of Yog). The systolic blood pressure had reduced drastically in Yog group. Average was 5.2 mmHg, whereas in control group the average increase in systolic blood pressure was 3.3 mmHg. The diastolic blood pressure reduced by an average 5.5 mmHg in Yog group. The changes in autonomic factors were done to put up with a challenge. Insometric handgrip strength that produces sympathetic rendition increased in both Yog and control group on the last day of the camp in finger plethysmogram amplitude. The results were higher in case of Yog group.

This shows that challenge leads to sympathetic activity in both groups. It is less on the last day compared to first day and proves that in both the groups the body is more efficient to face the challenge of insometric hand grip strength in the end.

Performance in motor tasks: Three motor tasks were performed, they were: 1, O' Conner hand dexterity test; 2, Handgrip strength test and 3, Tapping test.

There was considerable increase in hand dexterity in both groups on the last day compared to first day of the camp. Both the groups showed increase in scores. The values of second test done after the camp were less compared to values of the second test done before the camp; the difference between values of first and second tests were related to muscular weariness. This weariness was less after the camp compared to before camp. Similarly, practice improved hand dexterity and reduced the weariness of small muscles of hands.

Hand dexterity and speed tasks: Similarly the initial speed depends on the portion related to neck and spine. For example in case of a few American mammals (the superior quality of mammals include monkeys, human beings), the hand dexterity is considerably low. Dexterity and skill depend on the speed of movement of hands and shoulders, coordination of hands and reflexes of eyes and fingers. This study shows that Yog improves the O' Conner tweezer dexterity performance.

Peg board test used in speed tasks showed that excessive worry and weakness has an indirect relation with performance. Along with that lower efficiency of speed task tendency is co-related to mental worry. After six weeks of Yog practice there was considerable decrease in symptoms of worry in patients of depression. Hence the factor effective for reducing worry in present study can be responsible for improving the score in dexterity test.

In case of handgrip test, there was considerable improvement in grip of left hand after the Yog camp. Handgrip strength denotes the muscular strength and patience. Therefore, there was considerable improvement in both these factors after Yog. Not much change was observed in right hand which could be due to some fault in research planning. The fault was that all the blood samples of participants were collected from right hand; the handgrip strength test was completed before the Yog practice. Whereas the male educated adult volunteers showed improvement in hand grip strength, similarly those children who understand the importance of Pranayam in Yog also showed improvement. Patients of arthritis who participated in only one session a day also showed improvement. The improvement in hand grip strength was due to practice of Pranayam and reduction in oxygen requirement. The reason being that availability of energy and oxygenation of glucose affects the handgrip strength. But after practising other Yog increased the handgrip strength, along with determining factors and awareness.

The scores obtained from paper pencil task used for determining the hand dexterity (number/value)

(round in left hand) showed increase only in Yog group. This test involves the coordination between hands-eyes and wrist-shoulder movement. The results show that Yog practice increases these qualities.

Psychological variables: This category includes two types of tests, a. Symptoms check list (SCL -90) and b. Six-letter cancellation test (SLCT)

a. SCL -90 one part of this list was selected on the basis of physical symptoms of mental disorders and those related to mental stress. In both the groups (Yog and control group) the scores of mental disorders and physical symptoms had decreased considerably.

b. No difference was found in SLCT score between Yog and control group at the end of Yog camp.

Metabolic syndrome: Three tests were done on people with metabolic syndrome, they are symptoms checklist, and six letter cancellation test and tapping speed task. There was significant down fall in SCL-90 symptoms score. Six-letter cancellation test was used because this task measures the concentration and scanning skills based on observation. Significant improvement was noticed in tapping speed and there was reduction in muscular weariness. This denotes greater effectiveness of Pranayam in comparison with medicines.

Effects of results and tests

1. Healthy volunteers showed lower level of anxiety after Yog practice in period of rest or when dealing with some problem. It shows that Yog module is helpful in reducing the stress in condition of mental worry measured against the base line.
2. Repeated improvement in speed tasks, fall in weariness, improved tolerance and handgrip strength. This shows that Yog practice can help in mitigating the effects of repeated use of hands and wrist.
3. The physical symptoms of mental disorders reduced in both Yog and control group of volunteers. This shows that this camp has been successful in reducing the feeling of stress due to surroundings, general atmosphere, food, session, routine etc.

Note: The above-mentioned effects were noted in the form of one part of test done on this voluntary group where participants of Yog and control group were divided. It was advised to use random sampling control test and repeat the results.

In people with metabolic syndrome

In case of people with Metabolic syndrome there was improvement in letter cancellation tasks, which proves that after Yog practice there is improvement in eye and hand coordination, visual scanning and in selected mental abilities. The tapping speed increased in case of repeated movements, which shows that weariness in hands, wrists and fingers got reduced.

The conclusion is that Pranayam is indisputably more effective and gives quick results when compared to other yogic processes and medicines.

Psychosomatic effects of Yog - A pioneering study based on large scale survey

Yog is an age-old tradition but its scientific aspect has almost become extinct. This was later followed by myths and illusions spread in the name of Yog or under the guise of Yog. Yog has a completely scientific basis but the modern civilization was hesitant to accept it even after seeing the results. The main objective of establishing Patanjali Yogpeeth was to eliminate the myths prevailing in the society against it. It was possible only when people were assured about its scientific basis. Patanjali Yogpith established Yog research and development department and began

its work on a large scale. This department began documentation of Yog's psychological effects at a large scale and conducted a detailed study and analysis.

Methodology

For analysis and study of Yog's psychological affect around one lakh people were sent a questionnaire on random survey and were asked to provide information on the psychological affect of Yog. The participants of this survey were given a fully representative survey on the basis of age, sex, educational qualifications, occupation, income, residence etc. This was helpful in avoiding any type of doubts regarding the authenticity of affect of Yog. Patanjali Yogpeeth believes that this is the first survey of its kind conducted on not only Yog but also on any of the modern medical sciences. The task of analyzing the answers and reaching at conclusions was a cumbersome process. The participants have showed active involvement and the analysts and specialists of Patanjali Yogpeeth strived hard in compiling the results.

Details of participants involved in the survey

Sample size

Around 84663* people from India and abroad participated in the survey.

Sex

Out of the total participants the ratio of male – female was 59.12 and 40.88 percent respectively. This ratio depicts the awareness and inclination towards Yog in females.

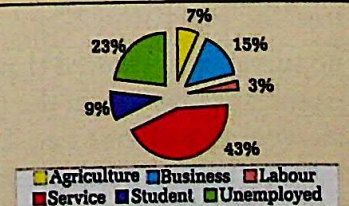
Age

This survey represents people of all age groups. It is also clear that highest number of participants were in the age group of 25-50 years, which is the most productive age. This shows that interest towards Yog is increasing among the youth.

Educational qualification

The educational qualifications of the participant's makes it clears that all levels right from uneducated to highly qualified people have participated in the survey. It is to be noted that 85 percent of the participants are qualified up to 12th standard.

Occupation

A person's health is directly related to his income. People belonging to different occupations participated in it. As is clear from the list that on the basis of occupation, the highest number of participants (43 percent) were employed with the service sector. This group was more alert towards their well being and been proactive about it.

* We have compiled the feedback and reactions of more than one lakh people in this survey so far and it is an on-going process. These conclusions have been derived on the basis of analysis of compilation and analysis of feedback of 84663 participants. These documents are kept at Research & Development department of Patanjali Yogpeeth.

Residence

Around 65 percent of our population lives in villages. 42.19 percent of people who participated in this survey live in rural area and 57.18 percent live in urban areas. It appears that this survey is inclined towards urban areas but this aspect makes the survey even more effective. The reason is that cities are more prone to diseases and at the same time have better medical services. It is not that this survey is one sided, both the sides have been included in it. From the point of view of residence this survey is in the category of being a representative survey.

Income level

The participants were divided into three categories on the basis of income – high, medium and low. This survey showed highest participation from middle class.

Awareness towards Yog

Television or electronic media has played an important role in Swami Ramdev's Yog revolution. It's interesting to note that same media which is blamed for cultural degradation and depreciation of moral values, extended the reach of Yog to large number of people.. Around 65.53 percent people watch television and gained awareness about Yog. Residential camps contributed by 8.33 percent and non residential Yog camps contributed around 12.93 percent. Although Swami Ramdevji Maharaj spends most of his time in camps still it's television which has played a pivotal role is playing in extending the reach of Yog to every corner of the globe.

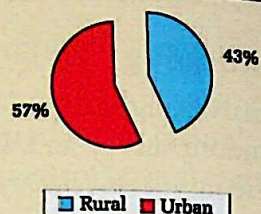
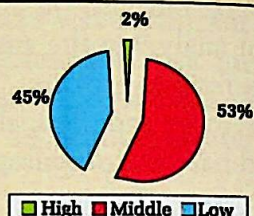
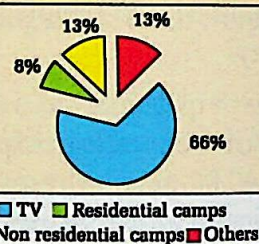
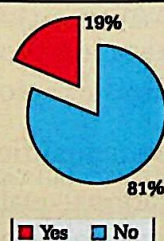
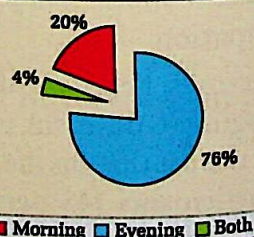
Regular practice of Yog

Out of the total participants 80.88 percent confirmed Yog practice. Rest 19.12 percent were not regular practitioners. This shows that people are assured of psychosomatic benefits of Yog and Pranayam and have adopted it as part of their lifestyle. Those who are unable to practice Yog despite being aware of its benefits, once they start practising Yog regularly then the world health scenario would be entirely different.

Time for practising Yog

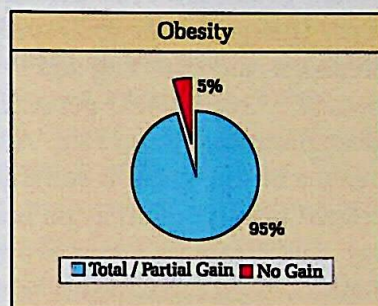
The survey also showed that out of the total participants 76.18 percent practice Yog in the morning, 4.18 percent practice it in the evening and rest i.e., 19.64 percent in the morning and evening. As the morning time is ideal from the point of view of availability of oxygen. Therefore practising it in the morning is very beneficial.

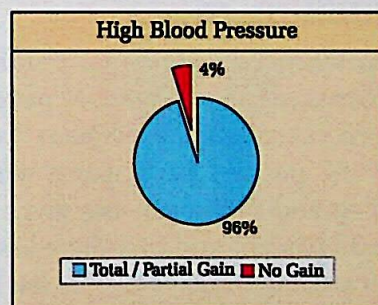
Participant's states and countries

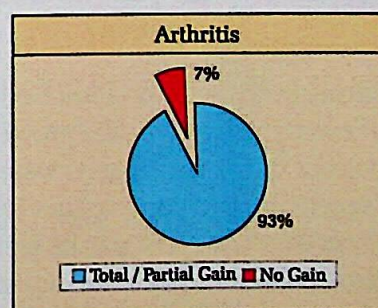
In this survey people from all the states were included so that the impact of Yog/Pranayam could be studied on the people living in places with varying climate, social and cultural scenario. The number of

participants taking part in the survey from different states does not match with the population of that state. Leaving aside southern and eastern states, for other states the proportion of participants matched the population of the state. One unique feature of this survey was that the number may be less but participants from other countries like England, America, Thailand, Japan, Australia, Canada, Pakistan, Nepal, Bangladesh, Sri Lanka and UAE were also included. As a result this survey encompasses study of effects of Yog on people originating from much bigger spectrum of social, cultural and geographical backrgounds.

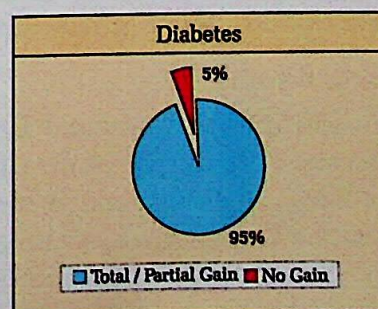
Benefits of Yog- Pranayam in different diseases

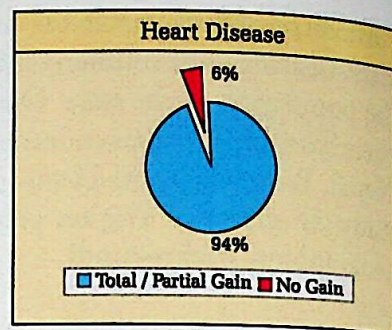
Obesity

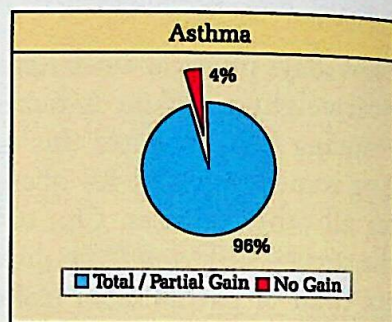
Nowadays physical work has reduced to a great extent and eating habits are also poor. As a result overweight problem is increasing. Yog is very effective for reducing weight. After this survey the conclusion was drawn. Yog is most effective for obesity in comaprison with its efficacy for all other diseases Out of the total participants included in the survey suffering from diseases, around 95.43 percent people got total or partial relief from obesity. The survey proved that 95.43 percent of participants definitely gained from Yog.

High blood pressure

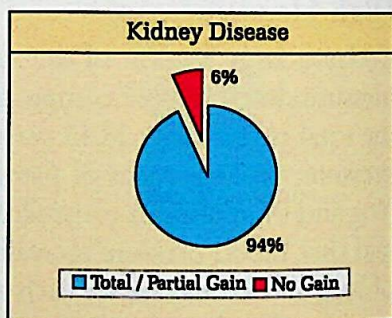
Today a large section of the society is suffering from high blood pressure due to severe competition and hectic life schedule. Out of the total participants 18.46 percent were suffering from high blood pressure. 96.23 percent of participants confirmed positive effect of Yog and Pranayam in controlling blood pressure. Only 3.77 percent said that blood pressure increased after Yog practice. Positive effect of Yog and Pranayam on such a large number is miraculous. Yog is capable of curing blood pressure problem completely, there could be no better proof than above stated results of the survey.

Arthritis

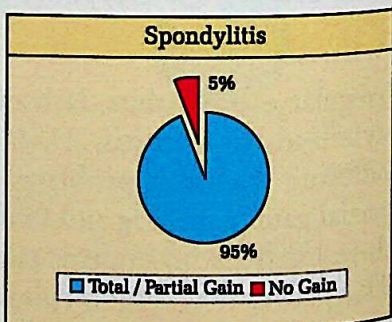
Irregular eating habits, lack of nutritious food and irregular life style leads to arthritis. 22.46 percent of the participants were suffering with this problem. 92.80 percent confirmed total or partial gain from Yog and Pranayam. Only 7.20 percent said that there has been no improvement even after practising Pranayam. This proves that Yog has played a major role in curing arthritis.

Diabetes

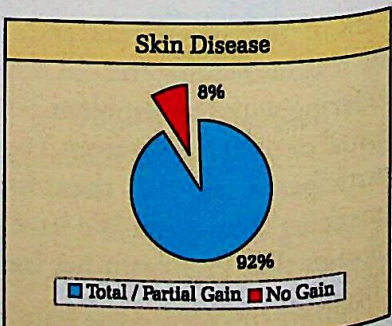
Lack of physical exercise and eating high fat content food are some the reasons for diabetes. 28.42 percent of the total participants were suffering with this problem. 94.99 percent of participants confirmed partial or total benefit from Yog and Pranayam. Around 5.01 percent participants said that there has been no improvement even after practising Pranayam. We have personally experienced in thousands of cases that Pranayam has been able to control diabetes and its ill effects on body.

Heart disease

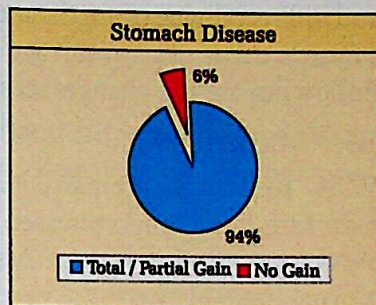
Stress, hectic schedule and cosmopolitan life style are increasing the number of heart patients. 13.48 percent of the participants were suffering with this problem. 94.36 percent of participants who gave their feedback said that Yog and Pranayam has given partial or total benefit. Around 5.64 percent said that their problem increased after practising Pranayam. Yog has played a major role in improving the health of heart patients.

Asthma

Pollution, unhealthy working conditions, lack of cleanliness results in asthma. 11.53 percent of the participants were suffering with this problem. 95.77 percent participants who gave their feedback said that Yog and Pranayam has given partial or total benefit. Around 4.33 percent said that problem has increased after practising Pranayam. According to a survey every fourth person in the world is suffering from some allergy (respiratory related disease) . Pranayam is a blessing for all of them. We can say that Pranayam can prove to be the final death blow to Asthma rather than death bringing an end to Asthma.

Kidney problem

Modern eating habits, pollution, and lack of cleanliness is increasing the number of patients with kideny problems. 18.45 percent of the participants were suffering with this problem. 93.67 percent participants who gave their feedback said that Yog and Pranayam has given partial or total benefit. Around 6.33 percent said that there has been no improvement even after practising Pranayam. Yog has played a major role in improving the health of the patients of kidney problems.

Spondylitis

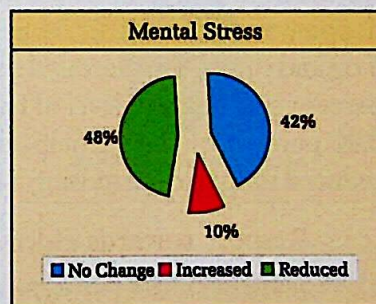
Sitting in the same position for long hours, sedentary life style, lack of exercise is some of the problems that result in spondylitis. 15.48 percent of the participants were suffering with this problem. 94.91 percent of the participants who gave their feedback said that Pranayam has given partial or total benefit. Around 5.09 percent said that there has been no improvement even after practising Pranayam. This shows that Pranayam improves not only digestion and nervous related problems but also cures bone related diseases.

Skin diseases

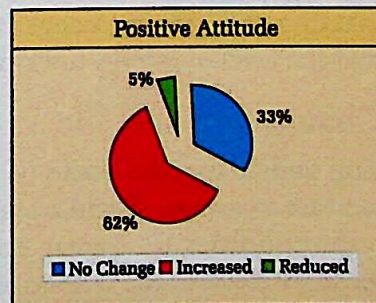
Pollution, cosmetics and lack of cleanliness result in skin diseases.13.25 percent of the participants were suffering with this problem. 91.71 percent of participants who gave their feedback said that Yog and Pranayam has given partial or total benefit. Around 8.29 percent said problem increased after practising Pranayam. This shows that Yog has played a major role in improving skin problems.

Liver and stomach diseases

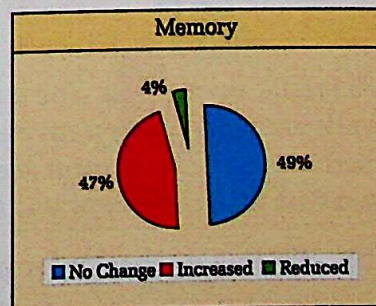
Consumption of adulterated food, fast food culture, unhygienic life style results in liver and stomach related diseases. 30.80 percent of the participants were suffering with this problem. 93.67 percent of the participants who gave their feedback confirmed that Pranayam has given partial or total benefit. Around 6.33 percent said that problem increased even after practising Pranayam. Yog has played a major role in curing the liver and stomach related diseases and people experience it immediately after beginning the practice.

Change in mental condition with Yog and Pranayam

Yog and Pranayam are not merely physical exercises but they strongly influence our consciousness. They are effective in the treatment of those diseases which cannot be diagnosed or treated otherwise. Yog and Pranayam have a direct positive impact on our thinking. It has given a new life and energy to several people who had lost all hope and were highly disappointed and depressed. Yog and Pranayam has also led to lot of improvement in stress levels. The present life style and stress has adversely affected memory power of lot of people and they also got a chance to rejuvenate after coming into the shelter of Yog. During the survey the following results were seen on mental stress and thinking processes:

(a) Mental stress

The results of the survey revealed that Yog and Pranayam reduced stress level in 48.07 percent people whereas 42.07 percent people did not have any affect on mental stress level with practice of Yog and Pranayam. 9.92 percent said that stress increased even after practising Yog and Pranayam. Yog and Pranayam have proved to be a blessing for the people suffering with mental stress even in the present modern world.

(b) Positive attitude

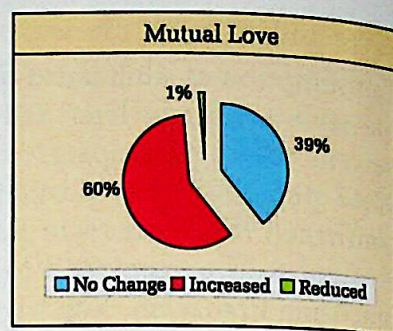
When the person practices Yog and Pranayam he associates with the God present in his soul, and becomes successful in reaching his goals. As a result a totally frustrated person can lead a purposeful and enthusiastic life. The survey showed that practice of Yog and Pranayam has increased positive attitude in 61.77 percent people whereas 5.24 percent said positive attitude reduced. 32.99 percent felt no impact. This survey shows that Yog and Pranayam increase positive thinking and our life becomes more objective and productive.

(c) Memory

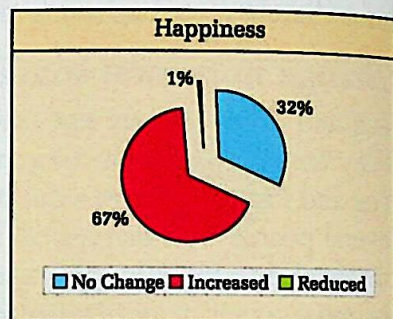
Yog and Pranayam improve concentration power. As a result the memory power increases. Survey proves that memory power increased in 47.30 percent of the people and 48.73 percent felt no impact.

Change in family life

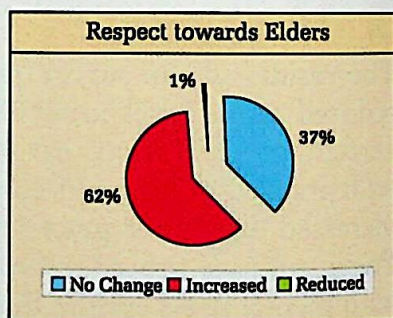
Yog and Pranayam inspire us to see good qualities in every human being. It develops mutual love

and affection in married life. Pranayam associates us with direct and indirect divine strengths and Gurus and makes us feel respectful towards them. As a result we develop reverence towards elders. Following are the changes seen in the lives of the participants.

(a) Mutual love

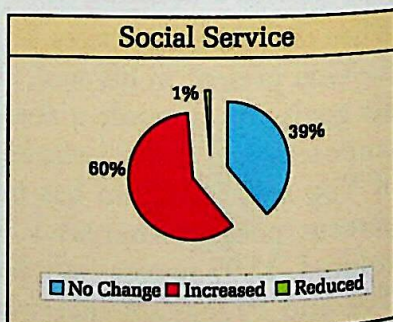
59.54 percent of the participants agreed that Yog has changed their family life and increased love in the family. 39.18 percent participants said that there has been no change in family life or mutual life. Whereas 1.28 percent said that mutual love reduced despite practising Yog and Pranayam.

(b) Happiness

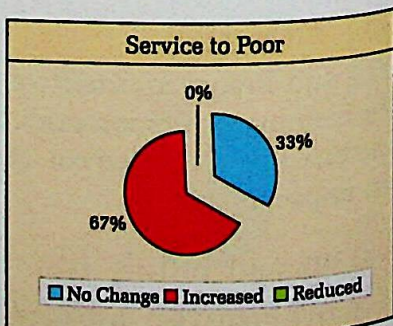
Yog and Pranayam help us attain self-realization, it frees us from unknown fear and suffocation. It teaches us the art of living in the present. We feel happier and satisfied. 67.51 percent of the participants said that Yog and Pranayam increased the level of happiness, whereas 31.69 percent said that the Yog and Pranayam help us attain self-realization, it frees us from unknown fear and suffocation. It teaches us the art of living in the present. We feel happier and satisfied. 67.51 percent of the participants said that Yog and Pranayam increased the level of happiness, whereas 31.69 percent said that the level of happiness has not changed. Whereas 0.80 percent of the participants said that the level of happiness reduced in spite of practising Yog and Pranayam.

(c) Respect towards elders

61.98 percent of the participants agreed that Yog and Pranayam increased the level of respect towards elders. 37.98 percent said that there has been no change in this aspect. Only 0.74 percent said that the level of respect towards elders was reduced.

Change in social life

Yog and Pranayam make us sensitive towards social life and increase awareness. Regular practice helps us in fulfilling the social responsibilities to a great extent. Along with it we become sensitive towards the welfare of other living creatures. Following changes were seen in social inclinations in the survey:

(a) Interest in social work

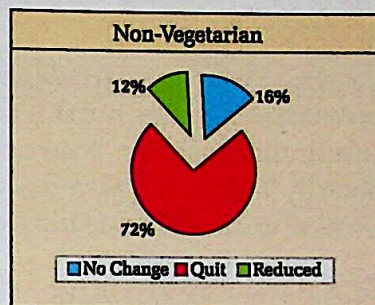
The result showed that Yog increased the interest towards social work among 59.76 percent participants. 39.46 percent said that there was no improvement and a small percentage (0.78) percent said that the interest towards social work got reduced.

(b) Feeling of charity for poor and destitute

Practice of Yog increases feeling of doing charity for the poor and destitute. The survey showed that 66.29 percent participants

showed increase in the feeling of charity and public welfare. 33.30 percent showed no improvement in this area.

Changes in addictions and vices

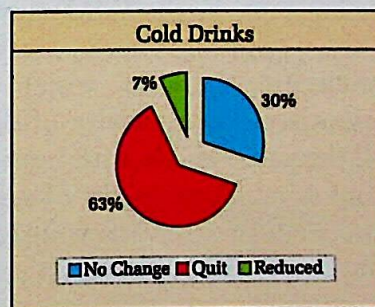
Yog and Pranayam improve the good qualities within us. The eternal wisdom helps in quitting different kinds of addictions and vices. The survey analyzed the affect of Yog and Pranayam on different vices.

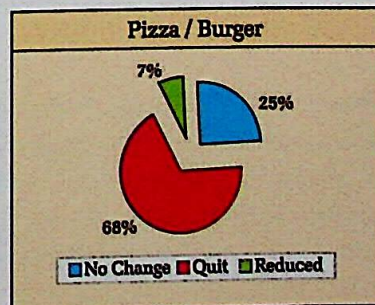
(a) Vegetarian/Non-vegetarian

It is a scientific fact that human being's anatomy is suitable for vegetarian food. The person consumes non-vegetarian food for the sake of taste. Survey showed that 27.48 percent of the participants were non-vegetarians and out of them 72.60 percent quit non-vegetarian food. 15.65 percent could not quit non-vegetarian food even after practising Pranayam.

(b) Alcohol

The survey showed miraculous results in people with alcohol addiction. It showed that 85.22 percent of people quit alcohol after practising Yog/Pranayam. Only 3.24 percent said that in spite of practising Pranayam they failed to quit this habit. Regular practice of Pranayam has changed the social, economic life of the people after they quit alcohol.

(c) Cold drinks

Now it has been scientifically proved that cold drinks are nothing but sweet poison. Even then attractive advertisements are luring millions and people are unable to quit it completely. Regular practice of Yog and Pranayam can be helpful in getting rid of the urge for cold drinks permanently. The conclusions drawn from the survey show that 63.23 percent of the participants were able to quit this habit after practising Yog and Pranayam and 30.15 percent people said that it reduced thier desire for cold drinks. Only 6.62 percent said that they could not leave the habit even after practising Yog and Pranayam.

(d) Pizza / burger

The multinational companies are serving hot and spicy food with high fat content and making huge amounts of money. Pizza, burger are selling like hot cakes all over the world but it increases the risk of obesity, diabetes and even cancer. Those who quit this habit will definitely lead a long and healthy life. The conclusions derived from the survey show that 68.74 percent of participants practising Yog and Pranayam could quit this habit.24.60 percent reduced consumption of pizza/burger and only 6.66 percent people said that there was no impact even after practising Yog and Pranayam.

(e) Multinational products

The multinational companies have spread their network all over the world. They are exploiting the poor countries ruthlessly. Sometimes the health parameters are also neglected. The survey

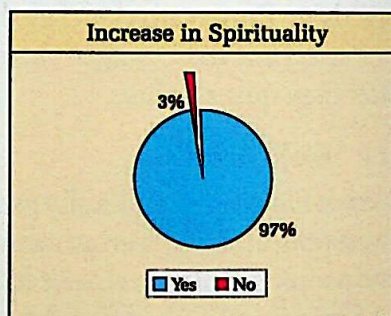
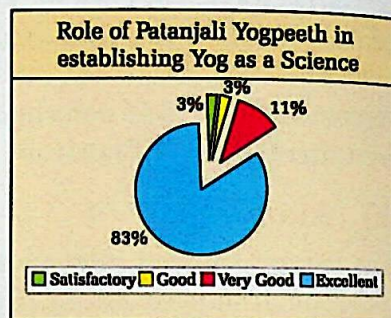
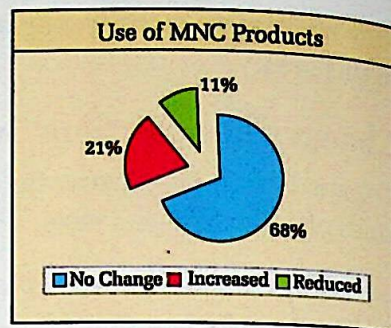
clearly shows that after practising Yog, 67.84 percent people stopped purchasing MNC products and 21.17 percent people did not pay attention to this aspect. 10.99 percent said that there has been no impact. We can save our country's assets by quitting the use of MNCs products.

Role of Patanjali Yogpeeth in establishing Yog as science

Patanjali Yogpeeth was established to prove Yog scientifically. 83.16 percent participants said that the institute has played an excellent role in this direction. Whereas 11.41 percent said that the work done by Yogpeeth was very good. Only 2.56 percent said that the work of institution was satisfactory.

Spiritual Awakening

Yog plays an important role in spiritual awakening. It makes us capable of leaving the material comforts and lead a simple life. Our culture talks of attaining salvation with the medium of Yog. It teaches the importance of public welfare. The survey showed that 97.42 percent of participants agreed that after practising Yog and Pranayam their spirituality level improved. Only 2.58 percent said negative thinking increased. This shows that Yog has played an important role in changing the attitude towards nation, culture and spirituality.

This large-scale survey has been remarkable with respect to its concept, method and representation. It has established the public opinion related to psychological impact of Yog on a scientific platform, which used to be questioned by the scientists. The specialty of this survey has been able to analyze and compile the answers of all the participants with respect to the impact of Yog on physical body and our consciousness. The miraculous results of survey will establish Yog and Pranayam as a scientific knowledge and shall provide a new direction in the treatment of serious and incurable diseases. This is our hope and aspiration.

Chapter 7

APPALLING STATE OF HEALTH IN INDIA

Gravity of Diseases in India

India is a poor country from the point of view of available economic resources. A number of people neither have sufficient economic resources nor are they physically and mentally healthy. There are many reasons behind this.

Around 26 per cent (1999-2000) of the population lives below the poverty line and this poverty line is determined on the availability of fixed calories per day. In rural areas, it is 2,400 calories and 2,100 calories in urban areas per day.

India has the highest number of poor people in the world. Around 40 per cent of world's poor people live here. India's population is over one billion which is one-sixth of world's population. To maintain the health of such a huge population is not possible for any government or administration.

Increasing population is the major problem for India. In the last century worlds' population increased three times whereas India's population increased five times. About 50 per cent of world's population lives in cities, but only 30 - 35 per cent of India's population lives in cities. The health facilities are available mainly in urban areas; villages still do not have proper medical facilities.

Health facilities are very important because India has the highest birth rate and hence the youth population is also high in our country.

Almost half of India's children have stunted physical and mental growth due to malnutrition. Many are not able to work properly due to lack of nutritious food. The common health pattern of the people can be judged from the fact that around 37.4 per cent men and 39.4 per cent women are suffering from different kinds of deficiencies in rural areas. Every year around 24 lakh children below the age of five could be suffering from curable diseases due to lack of resources.

Increasing life expectancy: increasing diseases

Life expectancy has doubled during the past 50 years and this has increased the number of sick people in India unexpectedly. With the availability of better health facilities the life expectancy has increased to 64.8 years. If the increasingly older population does not get proper healthcare, the productivity will decrease and the nation will become a land of sick people.

Population distribution according to age

Age	Population %
0-14	37.8
15-59	55.5
60 +	6.7

Present health scenario in India

It is interesting to note that with the increase in average life span in India the diseases are also increasing at a fast rate. What is puzzling and frightening is that not only diseases linked to life style are increasing but even old communicable and curable diseases are still prevalent. The facts are very frightening. In India, the prevalence of both types of diseases is also high in comparison with developed and developing countries. According to WHO report of 1998, India is completely in the grip of such diseases (see table).

Treatment and its cost

The most shocking aspect of India's health scenario is that the patient has to spend around 80 per cent of the cost at the time of treatment itself. Only 20 per cent of the total expenditure is covered by the

government or under insurance schemes. The out-of-pocket expense is higher only in Georgia (89.5 per cent) and Myanmar (82.6 per cent) compared to India. It is very difficult for the people of a poor country to spend large amounts on healthcare.

Increasing diseases and expensive treatment

The medical expenses are also increasing at a very fast rate. For out patient care the cost has increased by 67.7 per cent in rural areas and 106.4 per cent in urban areas from 1986-87 to 1996-97. In the same period, the in-patient care expenses have increased to 436.3 per cent in rural areas and 320.1 per cent in urban areas.

It is also pertinent to note that despite the increase in all types of diseases, the government budget for healthcare as a percentage of the total budget is constantly decreasing. It is also surprising that 80 per cent of the amount allocated for national health programmes is spent towards the salaries of the workers engaged in these programmes.

Comparison of health expenses with other countries

The USA spends around 13 per cent of its Gross Domestic Product (GDP) on health services and in India it is only 5.6 per cent. Germany, England and USA spend 1.5, 76 and 196 times more on health services compared to India.

Expenditure on health services by developed and other countries

Country	Amount of GDP spent (percent)	Amount of Government Expenditime (percent)
Bangladesh	3.8	7.1
Bhutan	4.4	9.2
China	5.3	11.1
Germany	10.6	17.3
India	4.9	5.3
Maldives	7.6	10.2
Nepal	5.4	9.0
Pakistan	4.1	4.0
UK	7.3	14.9
America	13.0	16.7

Disease	Death (Percent)
1. Communicable, maternal, Prenatal and nutritional	42.2
Infectious and parasitic diseases	22.7
Respiratory infections	10.6
Maternal conditions	1.3
Prenatal conditions	6.6
Nutritional deficiencies	1.1
2. Non-communicable conditions	47.9
Malignant neoplasm	7.0
Other neoplasm	0.1
Diabetes mellitus	1.1
Neuropsychiatry disorders	0.0
Neuropsychiatry disorders	1.1
Sense organ disorders	0.0
Cardiovascular diseases	30.2
Respiratory diseases	3.0
Digestive diseases	2.6
Diseases of genitourinary system	1.1
Skin diseases	0.0
Musculoskeletal diseases	0.0
Congenital abnormalities	1.6
Oral diseases	0.0
3. Injuries	9.9
Unintentional	7.7
Intentional	2.1
Total	100.0

Source: World Health Organization 1998

Availability of doctors in India - a comparison

India is lagging behind as far as availability of doctors per person is concerned. Germany has 350 doctors and 957 nurses per one lakh people. In America, it is 279 doctors and 972 nurses, while in India it is only 48 doctors and 45 nurses. The

Availability of doctors and nurses per 100,000 persons

Country	Doctors	Nurses
India	48	45
Germany	350	957
USA	279	972

number of qualified doctors is very small; as a result there are around 10 lakh unqualified doctors practising in this country. It is this group of doctors that provides preliminary diagnosis and treatment for almost 50-70 per cent of the health related matters.

Imbalance in medical facilities: rural areas neglected

A lot of imbalance is seen in the amount spent by the government on medical facilities. Around three-fourths of our population lives in rural areas but the amount spent by the government on medical facilities is only one-tenth of the total expenditure. This shows that people living in rural areas have no easy access medical facilities. Therefore the only inexpensive and permanent solution for healthcare is to take to Yog and Pranayam.

Condition of various diseases in our country

The infant mortality rate in our country is 64 per 1,000. Death related to maternity is also very high. Around 570 per one-lakh (10,0000) women die due to pregnancy related problems. According to a WHO report out of 5 lakh, 29 thousand deaths take place during pregnancy all over the world, out of which 1, 36, 000 (25.7 per cent) take place in India, which is highest in the world. About 52 per cent Indian women are suffering from anaemia and 47 per cent children below the age of three are the victims of malnutrition. More than 20 lakh (over 2 million) malaria patients are seen every year. According to National AIDS Control Organization (NACO), 56 lakh people are suffering from AIDS, which is highest after South Africa. In 1995, three lakh people died due to AIDS. Even today many people die due to Diarrhoea. Around 30 lakh people die due to this problem all over the world and one-third of them die only in our country. Tuberculosis patients are also seen in large numbers and one-third of them are in India. According to an estimate, there are around 2.5 crore tuberculosis patients in our country and every year around 22 lakh new patients are added. Every year four-and-a-half lakh Indians die due to this curable disease. According to WHO, India will be the diabetes capital by 2025. In India, four per cent of rural population and 4-11.6 per cent of urban population is diabetic.

Availability of medicines

The poor health services available in the country can be seen from the fact that there are only 48 doctors available per one lakh people. The World Bank report of 2006 titled 'Priorities in Health' shows that 65 per cent people do not have the facility for medicines. Only 60 per cent of the children below the age of 12 are being given vaccines. Such a large and poor population will have to adopt Yog for curing their diseases.

Diseases: The biggest reason for poverty in country

Several million people are under debt due to diseases. If one member of the family becomes the victim of some major illness then the whole family comes under debt and the loan keeps on rising because of high interest rate. The World Banks report of 2001 reveals startling facts:

- If an Indian gets admitted into hospital at least once then he has to spend around half of his annual income for hospital and medical bills.
- After getting admitted into the hospital around 40 per cent have to take loan for treatment or have to sell their property. Around 35 per cent of the patients that get admitted in the hospitals live below the poverty line.

Around 2.2 per cent of Indian population goes below the poverty line (BPL) every year due to expenditure (from their pocket) on medi cal facilities.

In a country where the average monthly income is Rs 1,000, diagnosis and treatment with allopathic

system is impossible. The average annual income in 2000-01 was Rs10,306. The income in rural areas is very low and therefore the person is not able to cure even simple diseases like fever with the help of allopathic medicines. In Bihar, per person income is less than Rs 275 and treatment is very difficult for the common man.

The conclusion of this study is that the expenditure on treatment is the biggest reason for poverty in our country. The drug-manufacturing companies look at patients only as customers for the sake of their profit margins. In such a situation, the only silver lining in a dark cloud is Yog and Pranayam, which will not only cure diseases but also improve the general productivity of the person.

Main drawback in Western medical system

The main drawback of western medical system is that it generates other diseases in the process of curing one disease. The Western medical system is unable to cure the diseases and is more geared to control. Besides, the medicine have many side effects and generate new diseases. On the whole, diseases are always a few steps ahead of new and better medicines developed to treat them. The biggest evidence for failure of allopathic system of treatment is that after 1970 around 32 new infectious diseases have appeared.

Region-wise Sale of Medicines

World Audited Market	2003 Sales	% Global Sales
North America	229.5	49
European Union	115.4	25
Rest of Europe	14.3	3
Japan	52.4	11
Asia, Africa and Australia	37.3	8
Latin America	17.4	4
Total	$ 466.3 bn	100

Source: IMS World Review 2004

Medical research

The Western medical research is limited only to the developed nations. Out of 1,233 new medicines discovered between 1975 and 1999, only 13 are those that are useful in hot arid countries. The burden of diseases in middle and low-income countries is 92 per cent, whereas it is eight percent in high-income nations. Even then 95 per cent of amount spent on research is spent on diseases seen in developed nations and rest on low and middle-income nations. It is certain that the drug-manufacturing companies are concentrating on developed nations only for profits.

Expenses on new medicines

America spends around 250 million dollars (Rs1,125 crore) and 10 years to launch a new medicine in the market. Only 10 out of 10,000 new chemicals reach the pre-clinical stage. Out of them, only five are found suitable for testing on humans and finally only one such chemical gets launched in the market in the form of medicine.

Production of medicines in India

In 2004-05, the Indian drug-manufacturing industry sold medicines worth four billion dollars (Rs 18,000 crore) in domestic market and exported three billion dollars (Rs 13,500 crore) worth of medicines. The total production was worth Rs 28,500 crore and in

Sale of Allopathic Medicine in the World

Rank	Audited world therapy class	2003 Sales ($bn)
1.	Cholestrol and triglyceride reducers	26.1
2.	Anti-ulcerants	24.3
3.	Antidepressants	19.5
4.	Antirheumatic non-steroidals	12.4
5.	Atipsychotics	12.2
6.	Calcium antagonists, plain	10.8
7.	Erythropoietins, plain	10.8
8.	Anti-epileptics	9.4
9.	Oral antidiabetics	9.0
10.	Cephalosporins and combinations	8.3
	Total leading 10 ATCs at Level 3	$ 142.8bn

Source : IMS World Review, 2004

the same year it also imported medicines worth Rs 3,056 crore.

In 2005-06, the Indian drug-manufacturing industry sold medicines worth 4.5 billion dollars (Rs 20,250 crore) in domestic market and exported 3.8 billion dollars (Rs 17,100 crore) worth of medicines. The total production was worth Rs 37,350 crore and in the same year it also imported medicines worth Rs 3,500 crore.

This year medicines worth $602 billion have been sold all over the world, which is worth Rs 27,09,000 crore, which clearly indicates the spread of diseases. In northern America alone, $265.7 billion worth medicines were used which is equal to 47 per cent of world's share.

Sale of important medicine in 2003

Rank	Audited world product sales	2003 Sales ($bn)
1	Lipitor	10.3
2	Zocor	6.1
3	Zyprexa	4.8
4	Norvasc	4.5
5	Eprex/procrit	4.0
6	Ogastro/prevacid	4.0
7	Mexium	3.8
8	Plavix	3.7
9	Seretide/advair	3.7
10	Zoloft	3.4
	Total 10 leading products	$48.3bn

Source : IMS World Review 2004

Study of cost involved in Treatment of various diseases with modern medicine

Yog can be helpful in saving a huge amount of money every year. Medicines worth crores of rupees are consumed in our country. India is a very lucrative market for medicines and all the multinational companies are trying to establish their business here. They are trying to increase the sales as much as possible and are ready to adopt both ethical and unethical methods to achieve their targets. If we conduct research on this point as to what is the percentage of useful drugs out of the medicines being sold in India, on the basis of our experience it can be said that half of the medicines are prescribed unnecessarily and mainly to earn profits. Thus instead of benefiting, such unnecessary medication is adversely affecting the health of the masses. There is a need to focus on this point today in order to save the country and its people from serious side effects caused by these medicines. Besides side effects, crores of hard earned money is being wasted on medicines, which should have been actually used for the national development. The hard earned money of people is making the multinational companies richer instead of being used for developmental projects. The national wealth is improving

Expected costs involved in the treatment of diabetic patients

Medicine	Rs 600 per month	Rs 7,200 per anum
Daily blood sugar test	Rs 600 pm	Rs 7,200 pa
Monthly tests	Rs 200 per visit	Rs 2,400 pa
Blood test	Rs 200 per test	Rs 2,400 pa
Glycosylated Hb	Rs 300 (3 months)	Rs 1,200 pa
ECG	Rs 150 (3 months)	Rs 600 pa
Other tests	Rs 200 (6 months)	Rs 400 pa
Special tests	Rs 600 (3 months)	Rs 2,400 pa
3D echo and TMT		Rs 2,000 pa
Emergency admission and other serious problems		Rs 5,000 pa
	Total expenditure	Rs 30,800 pa

Expected cost of medicines given to insulin-dependent diabetic patients

Insulin	Rs 900 pm	Rs 10,800 pa
Blood sugar test	Rs 600 pm	Rs 7,200 pa
Monthly test	Rs 200 per visit	Rs 2,400 pa
Blood test	Rs 200 per test	Rs 2,400 pa
Glycosylated Hb	Rs 300 (3 months)	Rs 1,200 pa
ECG	Rs 150 (3 months)	Rs 600 pa
Other tests	Rs 200 (6 months)	Rs 400 pa
Special tests	Rs 600 (3 months)	Rs 2,400 pa
2D echo and TMT		Rs 2,000 pa
Emergency admission and other serious problems		Rs 5,000pa
	Total Expenditure	Rs 34,400 pa

Expected costs involved in the treatment of patients of bronchial asthma

Medicine	Rs 2500 pm	Rs 30,000 pa
Monthly tests	Rs 200 per visit	Rs 2,400 pa
Blood test	Rs 200 per test	Rs 2,400 pa
Special tests	Rs 800 per 3 months	Rs 3,200 pa
2D echo and TMT (Immunology / CT)		Rs 10,000 pa
Emergency admission and other serious problems		
	Total Expenditure	Rs 48,000 pa

Expected costs involved in the treatment of patients of high blood pressure

Medicine	Rs 1500 pm	Rs 18,000 pa
Monthly tests	Rs 200 per visit	Rs 2,400 pa
Blood test	Rs 300 per test	Rs 3,600 pa
ECG	Rs 150 (3 months)	Rs 1,800 pa
Other tests	Rs 200 (6 months)	Rs 2,400 pa
Special tests	Rs 1000 (every three months)	Rs 4,000 pa
2D echo and TMT		Rs 2,000 pa
Emergency admission and other serious problems		Rs 5,000 pa
	Total expenditure	Rs 39,200 pa

Expected costs involved in the treatment of patients of diabetes and high blood pressure		
Medicines	Rs 1500 pm	Rs 18,000 pa
Daily sugar test	Rs 600 pm	Rs 7,200 pa
Monthly tests	Rs 200 per visit	Rs 2,400 pa
Blood test	Rs 300 per test	Rs 3,600 pa
Glycocilated HB	Rs 300 (3 months)	Rs 1,200 pa
ECG	Rs 150 (3 months)	Rs 600 pa
Other tests	Rs 200 (6 months)	Rs 400 pa
Special tests (lipid)	Rs 800 (3 months)	Rs 3,200 pa
2D echo and TMT		Rs 2,000 pa
Emergency admission and Other serious problems		Rs 10,000 pa
	Total Expenditure	Rs. 48,600 pa

Expected costs involved in the treatment of patients of coronary artery disease		
Medicine	Rs 1,500 pm	Rs 18,000 pa
Monthly tests	Rs 200 per visit	Rs 2,400 pa
Blood test	Rs 300 per test	Rs 3,600 pa
ECG	Rs 150 pm	Rs 1,800 pa
Other tests	Rs 200 (6 months)	Rs 2,400 pa
Special tests	Rs 2,000 (every 3 months)	Rs 8,000 pa
2D echo and TMT		Rs 2,000 pa
Emergency admission other serious problems		Rs 10,000 pa
	Total expenditure	Rs 48,200 pa

Expected costs involved in the treatment of patients of arthritis		
Medicine	Rs 3000 pm	Rs 36,000 pa
Monthly tests	Rs 200 per visit	Rs 2,400 pa
Blood test	Rs 300 per test	Rs 3,600 pa
Physiotherapy	Rs 2000 pm	Rs 24,000 pa
Rehabilitation	Rs 2000 pm	Rs 24,000 pa
Special tests (Immunological / CT)	Rs 5,000 (6 months)	Rs 10,000 pa
Surgery (knee replacement)		Rs 2 lakh per surgery (approximately)
	Total expenditure	Rs. 3,00,000 pa

Expected costs involved in the treatment of patients of coronary artery disease and diabetes		
Medicines	Rs 2000 pm	Rs 24000 pa
Daily sugar test	Rs 600 pm	Rs 7200 pa
Monthly tests	Rs 200 per visit	Rs 2400 pa
Blood test	Rs 300 per test	Rs 3600 pa
Glycocilated Hb	Rs 300 (3 months)	Rs 1200 pa
ECG	Rs 150 (3 months)	Rs 600 pa
Other tests	Rs 200 (6 months)	Rs 400 pa
Special tests	Rs 2000 (3 months)	Rs 8000 pa
2D echo and TMT		Rs 2000 pa
Emergency admission Due to some disease or complexity		Rs 10000 pa
	Total Expenditure	**Rs 59,400 pa**

the economy of foreign countries. Our objective is to change this trend. There is no point repeating that it is not possible to come out of the grip of MNCs. Everything can be changed, we need courage, willingness, honesty and sincere efforts. 'Nothing is impossible' all we need is dedicated efforts to achieve the goals. If we practise Yog regularly then there is no need to spend money on medicines. Yog is inexpensive and there is a need to see the hard reality and commit for the welfare of mankind. The graphs given here show cost involved in treatment using modern medical systems which clearly speaks about the wastage of our national wealth while making the multinational companies richer by the day.

Our main objective of presenting these reports is to bring to light that the claims of available medical facilities and policies for bolstering public health is just an eye-wash. There is a need to analye the merits of Swami Ramdevji Maharaj's Yog related research and make efforts to extend it to each and every individual of the country. This will give a new life to the poor who are unable to afford expensive medical treatment. We will be able to fulfill our dream of building a healthy, disease-free and prosperous India for everyone.

Chapter 8

FEEDBACK/TESTIMONIES OF PEOPLE WHO BENEFITED FROM YOG/PRANAYAM

In medical science two types of verifications are recognized, first is the controlled clinical trial and the second one is the factual documentation based on the medical experiments. In the fifth chapter of this book we have published the results of the controlled clinical trials. In this chapter, we have taken certain number of people as an example out of the millions of people who have benefited from Yog. Primarily, we have given complete factual evidence for those people whose ailments were considered incurable in the modern medical science.

It is an unprecedented research in the realm of health and its results shall certainly induce a sense of mystery and excitement and shall surprise the masses and the medical scientists across the world. Results of the medical tests done before and after the treatment of these sample patients demonstrate how it was possible to cure the diseases, which had been declared incurable by the modern medical science, with the combined force of Yog and Ayurved. Here we have refrained from using any superlatives nor we have talked about presence of any supernatural power and also we are not egoistic about what we do. Instead we have scientifically expressed the knowledge received from the saints and sages alongwith the scientific evidences. It is true that millions of people across the world have successfully cured themselves by practising Yog and Pranayam and have gained a new lease on life.

It was a tedious and complex task selecting people with incurable diseases out of the millions of people who have benefited from the practice of Yog; collecting their complete medical reports before and after the treatment; categorization of their diseases; and then verification of the proofs of the results obtained. All these reactions and acknowledgements on one hand highlight the truth behind the efforts of Swami Ramdevji and form a telling evidence of the usefulness and scientific veracity of Yog and Pranayam.

In conclusion we can say that our aim is very clear and that we have found a way to ensure that not even a single person shall die of illness or hunger in this world as we await Yog and Ayurved firmly established at the international platform. We are grateful to the people from whom we have received cooperation globally. But there is need of great amount of resources for the huge task of construction of Patanjali University, conducting clinical controlled trials and genetic research. In this work of world class standard of research and investigation, assistance of millions of people from around the world is expected. We again invite all those people who feel for the human race, who are willing to donate generously for the cause of protecting the lives of other people from deadly diseases and this holy job of making the world disease free. To make the world disease free we wish that the knowledge, which we possess, should reach each and every person and all of us be healthy and wealthy from body and soul.

In this chapter, reactions of all the patients have been given who were suffering from incurable diseases. We specifically want to highlight this fact that we have tried our best to confirm the facts from the available sources and the reactions given by the patents. The reports of the patients from different laboratories are also being given here. They are not being published here in detail and also the phone numbers and addresses of the patients have been kept in safe custody of our research department. In order to safeguard privacy of the patients, we have not published their particulars. We also request other patients suffering from various chronic diseases, who have benefited by practising Yog and Pranayam, to send their reports and other complete details to us, so that they could be published in the second edition. This will help in encouraging millions suffering from similar diseases to get rid of the disease and shall help in developing their faith in Yog.

CANCER

Blood Cancer (CML/AML etc.)

◆ My daughter was diagnosed with having blood cancer two years ago. I have taken her to many big hospitals but got no relief. Her condition deteriorated. I came in contact with Swamiji and made my daughter to do regular Pranayam and gave her wheatgrass juice, Giloi juice and basil leaves. Slowly my daughter Hina's health started improving and her blood report is normal. Now she has completely recovered. I get regular check-ups done, doctors say she is completely alright. Swamiji mission of Yog and Pranayam is the ray of hope for incurable diseases.

– Ghanshayam Jais for daughter Hina, Navi Sukurvari Mahal, Nagpur

◆ I was suffering from fibrosancoma, I sought treatment from many doctors but I gained hardly any relief. On the contrary my problem aggravated. Then I started Yog and Pranayam exercises as told by Swamiji and now I am much better.

– Ram Darshan Rai, Jhujjar, Patna

◆ I was suffering from blood cancer. My situation was very bad and all doctors lost hope on my ailment. Then I got myself treated from Patanjali Yogpeeth, Hardwar and since then I did Pranayam everyday. Now all my reports are normal and because of Swamiji's grace this miracle has happened. I devote my life to Swamiji.

– Akshay Kumar, Bolangir, Orissa

Before Treatment

TATA MEMORIAL HOSPITAL

CANCER CYTOGENETICS LABORATORY

MOLECULAR CYTOGENETICS (FISH) REPORT

Dr. PRATIBHA AMARE

CANCER CYTOGENETICS LABORATORY

After Treatment

CANCER CYTOGENETICS LABORATORY

MOLECULAR CYTOGENETICS (FISH) REPORT

CANCER CYTOGENETICS LABORATORY

The patient's PCR/AVL ratio before Yog practice was high, which became normal after Yog.

◆ I was suffering from Non Hodkin's Lymphoma from October 2004. I consulted many doctors but there was no relief. I am taking medicines from Divya Yog Mandir Trust and practising Pranayam regularly twice daily for one hour. Now I am totally healthy.

– Chetram, Shimla, Himachal Pradesh

◆ After being unwell for almost two years, I got my blood test done which confirmed blood cancer. I consulted various senior doctors. The consultation and treatment did not help me much. Then I saw Swamiji's programme on Aastha Channel and I started practising Pranayam. I also took medicines prescribed from the Ashram. Now, finally I am very healthy and all my blood reports are normal.

– Pavan Kumar Jaiswal, Mohanpur, Godda, Jharkhand

◆ I was diagnosed with cancer six months back and the blood test done on August 14, 2006 showed TLC at 259000, platelet count was 6,20,000 per microliter. I underwent chemotherapy and other treatments but there was no relief. My condition was worsening with each passing day and I felt that my death was certain. I visited Patanjali Yogpeeth and started practising Yog and Pranayam and also took Ayurvedic medicines. My health started improving with the practice of Pranayam and the TLC platelet count were normal in medical tests done on December 15, 2006. Cancer was cured completely and Yog gave me a new life. I am thankful to Swamiji for giving me a new life.

– Madanpal Singh, Bahadarabad, Hardwar

Before Treatment

NAVJEEVAN PATHOLOGY & RESEARCH CENTRE

HEMATOLOGY REPORT

After Treatment

पतञ्जलि योगपीठ, हरिद्वार

PATANJALI YOGPEETH, HARIDWAR

CBC WITH GBP

GENERAL BLOOD PICTURE

The blood test done before treatment showed WBC 2 lakh 59 thousand, platelets 6 lakh 20 thousand with enlarged spleen and liver. With regular practice of Pranayam and Ayurved treatment, WBC count came to seven thousand and platelets to 1 lakh 91 thousand. The spleen and liver regained their normal size.

Cancer of Urinary Bladder, Prostate etc.

◆ I was suffering from urinary problem since last one year. Medical tests showed cancer of prostrate gland. Doctors suggested immediate operation to be followed by hormone treatment. I was very worried and somebody told me about Pranayam. I started practising it regularly and took Ashram medicines. Now prostrate cancer is under control and I do not have any problem.

– Hariram Garg, Faridkot, Punjab

Before Treatment

Department of Histopathology
Postgraduate Institute of Medical Education & Research, Chandigarh

Surgical Pathology Report

Biopsy No: S-12218/2006

Name HARI RAM   Age 45y Sex M CR No

Clinician Dr M M A   Location URO OPD

Address   Clinic No

Request Date   Report Date

Clinical Diagnosis:
Ca prostate

Gross:
Received 3 slides and 3 blocks (no 2521/06) for review.

Micro:
H&E stained slides are of very poor quality however sections from the blocks provided show a tumour occupying approximately 85-90% of total tissue. The tumour cells are showing a variable pattern. The predominant pattern is the fusing pattern separated by fine capillaries. In these areas the tumour cells also show clearing of the cytoplasm. In other areas there is individual cell infiltration of the stroma as well as in some other areas glandular differentiation is also noted. The overall features are those of a poorly differentiated adenocarcinoma, grade 4. Gleason's score (5+4) = 9

Diagnosis:
Prostate, (slides and block for review) :- Adenocarcinoma, poorly differentiated

After Treatment

Dr Lal PathLabs Pvt Ltd

07 5037495
DILSHAD GD-II

DR. ARVIND LAL
Chief of Laboratory Medicine

DR. VANDANA LAL
Chief of Pathology

Lab. No : 07 5037495
Age : 66 years   Sex: M
Ref. By : DR. RAM DEV

Reg. Date : 11/01/07
Collection Date : 11/01/07
Print Date : 11/01/07
A/c Status : P

Test Name	Result	Units	Ref. Range
PROSTATE SPECIFIC ANTIGEN, TOTAL; PSA, TOTAL			
PSA, TOTAL	1.42	ng/mL	(< 4.00)

Note: 1. This test is not solely recommended to screen prostate cancers in the general population.
2. False negative / positive results are observed in patients receiving mouse monoclonal antibodies for diagnosis or therapy.
3. PSA levels may appear consistently elevated / depressed due to the interference by heterophilic antibodies & nonspecific protein binding.
4. PSA values obtained with different assay methods or kits cannot be used interchangeably.
5. Immediate PSA testing following digital rectal examination, ejaculation, prostatic massage, indwelling catheterization, ultrasonography and needle biopsy of prostate is not recommended as it falsely elevates levels.
6. PSA values regardless of levels should not be interpreted as absolute evidence of the presence or absence of disease. All values should be correlated with clinical findings and results of other investigations.

Recommended Testing Intervals
* Pre-operatively (Baseline)
* 2-4 days post-operatively
* Prior to discharge from hospital
* Monthly followup if levels are high or show a rising trend
* Three monthly followup if levels are normal in the first year followed by annual testing

Clinical Use
* An aid in the early detection of Prostate cancer when used in conjunction with Digital rectal examination in males more than 50 years of age and in those with two or more affected first degree relatives.
* Followup and management of Prostate cancer patients
* Detect metastatic or persistent disease in patients following surgical or medical treatment of Prostate cancer

Increased levels

The report before treatment showed cancer, whereas the present PSA report shows that cancer is under control.

◆ I was suffering from prostate cancer and the weight of my prostate was 125.6 grams. Adenocarcinoma of prostate was found in my biopsy report. Since last three months I practised Pranayam in morning and evening for one hour each regularly and now I do not have prostate cancer. Now the weight of my prostate is 19 grams.

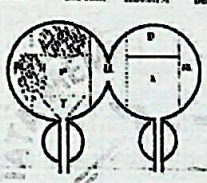
– Chandramohan Rawat, Post Gugrali, Ashok Nagar, Madhya Pradesh

◆ I used to urinate with much difficulty. I got myself checked and was diagnosed with an enlarged prostate gland. Doctor suggested chemo-therapy. It was not possible to get a permanent cure with allopathy. I started doing Yog and Pranayam as told by Swamiji. Now I have completely recovered and my reports are normal.

– Bajrang Lal Rathi, Ashok Vihar Phase-1, Delhi

◆ I was diag nosed with cancer of testicles in 2003. Doctors suggested operation. I came to know about Swami Ramdevji and I started practising Pranayam regularly and took Ashram's medicines. Now my condition has improved.

– Mohd. Farudiq, Karaali, Meerut City, Meerut

♦ I was diagnosed with cancer of urinary bladder in 2004, I took a lot of medicines but there was no relief. I started practising Yog and Pranayam as per Swami Ramdevji's advice and now all my reports are normal. I am practising Pranayam regularly and today I am totally healthy with the blessings of Swamiji and leading a normal life.

– Manoj Kumar Singh, Nasik Road

Before Treatment

TATA MEMORIAL HOSPITAL
DEPARTMENT OF SURGERY

Case NO: BU/07686
Name : MANOJ KUMAR SINHA
Date of Surgery : 28/05/2004
Sex/Age : M / 37
Ward : SEMI PRIVAT
Operating Surgeon/Service: HEMANT B TONGOANKAR
Service : GENITOURINARY
SURGERY PROCEDURE
TRANS URETHRAL RESECTION OF BLADDER TUMOR(S)
Start Time: 11:15:00AM End Time: 12:30:00PM Duration: 1 hrs 15 min.

SURGICAL PROCEDURE DESCRIPTION

Intent of Procedure : Curative
Intra Op Course : Uneventful
Organ/Site : U Bladder

Assistants:
Dr. YUVARAJA T B
Dr. GANESH BAKSHI

HEMANT B TONGOANKAR
OPERATING SURGEON/SERVICE

28/05/2004

SURGERY PROCEDURE

After Treatment

TATA MEMORIAL HOSPITAL
DEPARTMENT OF PATHOLOGY

Case No BU/07686
Name Mr. MANOJ KUMAR SINHA
Referred By H B TONGAONKAR
Name of Material Received Urine cytology
CYTOLOGY REPORT
MICROSCOPIC EXAMINATION
IMPRESSION
Urine : No malignant cells seen.
IRENE RUBEN
Cytotechnologist / Pathologist

The medical test done before treatment shows cancer in urinary bladder, which was normal after treatment.

Cancer of Throat

♦ I was diagnosed with thyroid cancer three years back and came to know about Patanjali Yogpeeth from a close relative. I took treatment from Patanjali Yogpeeth, Hardwar and practised Pranayam as per Swamiji's guidance. Now thyroid gland is functioning normally and CT scan report was also normal. My condition has improved totally.

– Pushpak Rani, PAC Road, Muradabad

I was suffering from thyroid gland cancer. Chemotherapy was not beneficial and I was very worried. I am practising Swamiji's Pranayam since last one year after watching television programme. There has been a lot of improvement. Before practising Pranayam a lot of pus used to be formed in throat but now it has stopped. I am totally healthy and I have got second life with the blessings of Swamiji.

– Santosh Kumar Soni, Boli Bagh Road, Reeva, Madhya Pradesh

◆ I was having a tumour in throat for the last two years, which was detected as cancerous. I was operated one and half years ago at Kailash Hospital, Indore. Doctors suggested chemotherapy but I did not go for it. I visited Hardwar and the tumour was cured within three days with Ayurvedic medicine. This was a miracle and I started practising Pranayam after one month. I am not taking medicines since 8 - 10 months and Pranayam is giving me complete relief.

– Kamla Soni, Bada Bazaar, Vidisha, Madhya Pradesh

◆ I was suffering from cancer, because of it I was not able to speak properly and there were lumps in my tongue and cheeks. I was not able to move my right hand. I took many allopathic medicines and I was given chemo twice however it finally did not work. My health detoriated. I lost my appetite and due to weekness I used to feel giddy. My haemoglobin level was also very low. I felt helpless, I used to pray for death. I started Yog and Pranayam for 3 months. I got unbelievable results and all my ailments got cured. I am doing Pranayam from last 8 months and I am not taking any kind of medicine.

– Deepshikha, Kolkata

Breast Cancer

◆ I was suffering from hereditary cancer. My mother, sister and others have also died due to this dreadful disease. I was suffering from tumour in breast since last four years. I was very scared and had lost all hope. I consulted many specialists but they said it was incurable. I took chemotherapy a few times but it recurred. I took part in Yog camp of Swami Ramdevji and started practising Pranayam. I took wheat plant juice etc. and there was a lot of improvement in my condition. After a few months the tumour dissolved and now all the reports are normal. I am enjoying good health. There is no symptom of cancer after practising Pranayam. I have become an active member of Yog revolution. Swamiji's Pranayam has proven to be a blessing for everybody.

– Shailaja Yadav, Mahendragarh, Haryana

I was suffering from breast cancer and was operated once. It recurred after three years. I started practising Pranayam since the last six months and there has been a lot of improvement. All my tests are normal and I have recovered completely.

– Anjum Patel, UK

◆ There was light and piercing pain with heaviness in my breast. While getting down from stairs or due to accidental pressure I used to get unbearable pain. I consulted various doctors and in the reports it was diagnosed as breast cancer. I am doing Pranayam from last one year and now I am absolutely healthy. I am able to have a normal daily routine comfortably. I do not have any pain or heaviness in my breast. I have been given new life all because ofSwamiji.

– Amitrani Banerjee, MB Road, Kolkata

Intestinal Cancer

◆ I was diagnosed with intestinal cancer which started spreading. I got operated followed by chemotherapy and radiotherapy. In my second operation, about 1.5 feet part of intestine was removed. I am doing Pranayam regularly since February 2005. I tested negative for cancer in August 2005. For last 8-10 months, I am not taking any medicine and I am totally healthy.

– Smt. Nirmala Srimali, Khargaon, MP

◆ I was suffering from intestine cancer and after operation tumours developed in liver. Treatment was not beneficial and cancer started spreading in whole body. I lost all hope and then I went to Divya Yog Mandir and took medicines. I am practising Pranayam regularly and now I am healthy. I am also going for regular medical check up and all the pathological reports are normal. I am grateful to Swamiji.

– Natkishore Mishra, Sundargarh, Orissa

Before Treatment

NEELACHAL HOSPITAL PVT. LTD.
— Our Mission —
SPEED, ACCURACY AND PERFECTION

NAME Mr. Nata Kishore Mishra — DATE 25 05 05
AGE: 32Yrs — SEX: Male
REFERRED BY : Dr Manas Ranjan Kar

USG OF WHOLE ABDOMEN

Liver measures 16 3 cm, enlarged in size with increase echotexture- suggestive of fatty liver. Evidence of a well defined partial calcific SOL noted on right lobe, producing faint acoustic shadow. Measuring 1 6 x1 3 cm. No dilatation of IHBR seen.
Gall Bladder Normal in shape & wall thickness. No evidence of any calculi/ SOL noted.
CBD measures 4 mm, proximal & mid CBD are normal. Distal CBD could not be evaluated properly due to over lying bowel gas shadow. No evidence of any ductal calculus noted within visualised segment. PV measures 13 mm, normal in course & calibre.
Spleen measures 11 5 cm. Spleen is normal in size, outline & echopattern.
Pancreas- Normal in size with increase echotexture- suggestive of fatty infiltration. No evidence of any SOL / calcification noted.
Right kidney measures 11 0X5 5 cm & Left kidney measures 12 0X6 6 cm. Bilateral kidneys are normal in size, out line & echotexture. No evidence of calculi / hydronephrosis or SOL noted.
UB is well distended & normal in shape. No evidence of any calculi /SOL noted. Wall thickness measures 2 5 mm, normal.
Prostate Normal in size & echoterture.
No retroperitoneal lymphadenopathy / collection seen.

IMPRESSION

*KNOWN POST OP AND POST CHEMO CASE OF CA COLON WITH SECONDARIES (TWO) LIVER UNDER-GONE R F A.
*ENLARGED FATTY LIVER WITH A PARTIAL CALCIFIC SOL ON RIGHT LOBE.
*FATTY INFILTRATION OF PANCREAS.

Dr Manas Ranjan Kar
MD, PDCC, (NIMS)
Consultant Radiologist

(This report is not valid for any medico legal purpose)

A-84, KHARVEL NAGAR, UNIT - III, BHUBANESWAR - 751 001
Ph : (0674) 2536590, 2536591, 2536592 Fax : 2536593
E-mail : neelanchalhospital@hotmail.com

After Treatment

Department of Radio-diagnosis
Dr B R Ambedkar Institute Rotary Cancer Hospital
All India Institute of Medical Sciences, New Delhi-110029

Name N. K. Mishra — Age/Sex 32/M
Investigation — Number — Date 05/02/07

Ca colon post-operative with liver metastasis RFA done.

- Liver - Normal in size.
  Moderate fatty changes.
  No focal lesion or IHBR dilatation.
- GB, PV, CBD, spleen, pancreas, both kidneys and UB normal.
No retroperitoneal lymphadenopathy.
No free fluid.

Impression:
Moderate fatty liver

Cancer detected in CT Scan before treatment and it was normal after treatment.

◆ I was diagnosed with cancer of large intestine and it spread into the liver. I took a lot of treatment but my condition did not improve and I was counting my days. For last one year, I started Yog and Pranayam as told by Swamiji. This has benefitted me a lot and my life is full of joy again.

– Jetender Kumar Tewari, Hugali, Kolkata

◆ I was suffering from intestine cancer, I got myself treated from various doctors however I did not get any benefit. It seemed that my life had come to an end. I started Yog and Pranayam as told by Swamiji. Now I am absolutely healthy because of Pranayam.

– Shivrav Madhavrav Patil, Etanagar, Arunachal Pradesh

Uterine and Ovarian Cancer

◆ I was detected with uterus cancer three years ago. I took a lot of medicines but there was no improvement. Finally I started practising Pranayam regularly and positive results started showing. I have underwent all types of cancer tests and consulted doctors. Now the reports are normal and I am enjoying good health.

– **Jessy Roy, Jhambad Estate, Chetnanagar, Aurangabad**

Before Treatment

SRL RANBAXY
CARE & CURE DIAGNOSTICS CENTRE
JESSY ROY
FINAL

After Treatment

LABORATORY REPORT
SRL RANBAXY
CARE & CURE DIAGNOSTICS CENTRE
JESSY ROY
FINAL

Before practice of Pranayam patient's CA 125 was 159, which became normal after Pranayam.

◆ I was suffering from uterine cancer. Allopathic treatment scared me and I took refuge in Yog and Pranayam. For last one year I am practising Pranayam earnestly and now I am totally cured of disease. I believe, Swamiji is here to shower us all with the blessing of the Almighty.

– **S. Nagmani, Sadhan Nagar, Hyderabad (AP)**

◆ I was suffering from high BP and I had cancer in uterus. After I consulted doctors at AIIMS, I was told to get Chemotherapy done. I have deep faith in Swamiji and Pranayam, because of this faith even while taking chemotherapy I did Pranayam and took medicines prescribed by Ashram. It is all due to Pranayam, side effects of chemotherapy got reduced and I have less pain. My CA 125 level reduced to 2.79 in April 2007 as compared to 1062.8 in July 2006. Now I am absolutely healthy due to Pranayam, I have completely recovered and got a new life.

– Sheela Upadhyay , Sarita Vihar, New Delhi

Before Treatment

Dr Lal PathLabs Pvt Ltd.

06 6742537
HOLY FAMILY HOS

Name : SHEELA Upadhyay
Lab. No. : 06 6742537
Age : 55 years Sex : F
Ref. By : HOLY FAMILY HOSPITAL
Reg. Date : 16/09/06
Collection Date : 16/09/06
Print Date : 16/09/06
A/c Status : 25

Test Name	Result	Units	Ref. Range
CA - 125	1062.80	U/mL	(< 35.00)

Comments:
*AXSYM CA-125 Assay (ABBOTT LABORATORIES)
CA-125 is reliable Tumour Marker for already diagnosed OVARIAN CARCINOMAS. Baseline levels measured prior to therapeutic intervention and followed later by serial periodical measurements, will enable the treating doctor to predict outcome of the therapy. It also helps in early discovery of recurrences, relapses and metastases, where it will play the role of 'second look laboratory'.
In general, Tumour Marker levels are directly related to the tumour mass and the stage of the cancer. However, it is the rate of change of the Tumour Marker level which is more important rather than its absolute value. A 50% change can be considered clinically significant. As with other Tumour Markers, CA-125 should not be used alone, but in conjunction with other clinical criteria. Combined use of CA-125 and CA-72.4 increases sensitivity, specificity and predictability of Tumour Markers in OVARIAN CANCERS. It must be emphasised that CA-125 may also be elevated in PANCREATIC CANCERS, ADENOCARCINOMAS of other organ, certain non-malignant conditions like ENDOMETRIOSIS, LIVER CIRRHOSIS, PANCREATITIS and COLITIS, and physiological states such as PREGNANCY and MENSTRUATION. Therefore, this parameter should never be used as a screening test for diagnosing Ovarian cancers, but only as an aid in follow-up studies.

Result Rechecked

REPORT COMPLETED
Tests Requested:
CA-125 OVARIAN CANCER MAR

After Treatment

Dr Lal PathLabs Pvt Ltd.

07 5333711
PP-LABS PAPOUR
SARITA VIH

Name : MRS. SHEELA UPADHYAY [illegible]
Lab. No. : 07 5333711
Age : 56 years Sex : F
Ref. By : C.M.O. [illegible]
Reg. Date : 02/04/07
Collection Date : 02/04/07
Print Date : 02/04/07
A/c Status : [illegible]

Test Name	Result	Units	Ref. Range
CA 125	2.79	U/mL	(< 35.00)

Note: 1. This test is not recommended to screen Ovarian cancer in the general population.
2. False negative / positive results are observed in patients receiving mouse monoclonal antibodies for diagnosis or therapy.
3. Patients with confirmed Ovarian cancer may show normal pre-treatment CA 125 levels. Hence this assay, regardless of level, should not be interpreted as absolute evidence for the presence or absence of malignant disease. The assay value should be used in conjunction with findings from clinical evaluation and other diagnostic procedures.

Clinical Use
- An aid in the management of Ovarian cancer patients
- Monitor the course of disease in patients with Invasive epithelial ovarian cancer
- Detection of residual tumor in patients with Primary epithelial ovarian cancer who have undergone first line therapy

Increased levels
- Primary epithelial ovarian carcinoma
- Healthy individuals (1-2 %)
- First trimester of pregnancy
- During menstrual cycle
- Non malignant conditions - Cirrhosis, Hepatitis, Endometriosis, Ovarian cysts, Pelvic Inflammatory disease
- Non Ovarian malignancies - Cervical, Liver, Pancreatic, Lung, Colon, Stomach, Biliary tract, Uterine, Fallopian tube, Breast and Endometrial carcinoma

REPORT COMPLETED
Tests Requested:
CA-125 OVARIAN CANCER MAR

The test report before treatment showed CA 125 level as 1062.8 and later after Pranayam exercises it was found CA 125 level 2.79.

Brain Cancer

◆ I was suffering from brain tumour from the past four years. I went into coma after taking chemotherapy. Doctors told me that my chances of survival were very slim. I took two months' medicine from Patanjali Yogpeeth. I came out of coma after several months. After coming out of coma, now I am regularly practising Pranayam. I have recovered completely and I am leading a normal life. Swamiji has blessed me with second life.

– P.K.Pathak, Village - Pousar, Yamunanagar

◆ I was detected with cancer of Pituitary gland two years ago. The doctors at SGPGI, Lucknow, said it was incurable and refused treatment. I went to other hospitals but did not get suitable answer. One of my friends told me about Swami Ramdevji's Ashram. I took medicines and started practising Pranayam regularly and tumour got cured within six months. Now I am totally healthy and CT Scan report is normal.

– Ms Priyanka, Kanpur, UP

Before Treatment

SURAJ

C.T. No 8336-

Patient's Name MISS. PRIYANKA. AGE 15 YRS/F

Referred by DR. YOGENDRA SINGH

CT BRAIN PLAIN & CONTRAST

OBSERVATION

- There is evidence of well defined profusely enhancing 15.4x20.1x20.0mm sized sellar /supra sellar mass lesion with widening of bony sella, suggesting-Pituitary macro adenoma. D/D-Meningioma.
- There is also evidence of 15.2x11.2mm sized, similar enhancing lesion at left para sellar location ?part of above mentioned lesion?nature.
- Optic chiasma appears to be compressed by mass lesion.
- Brain parenchyma normal with normal gray white matter differentiation.
- Ventricles & basal cisterns normal.
- Brain stem & cerebellum normal.
- Septum midline.
- No abnormal leptomeningeal enhancement.

Advise contrast enhanced MRI for further characterization.

SPIRAL C.T. REPORT

Report only for Clinical Aid • Best interpreted along with clinical findings • Not for Medicolegal Purpose

After Treatment

SURAJ

OPEN M.R.I./SPIRAL C.T. REPORT

MISS. PRIYANKA

PLAIN & CONTRAST M.R.I. BRAIN

POST GAD T1 AXIAL, CORONAL AND SAGITAL

OBSERVATION

- Mild bulge at left half of anterior pituitary around cavernous part of right internal artery suggesting ? residual pituitary mass lesion (on comparison with previous CT dated 05.01.2006), near complete resolution of sellar/supra sellar lesion noted.
- No sizeable abnormal enhancing supra sellar component at present.
- Pituitary stalk is normal in thickness and mid line in position, showing normal enhancement. No evidence of stalk deviation.
- Optic chiasma is normal in course, calibre and signal intensity. No evidence of any mass effect over optic chiasma.
- Bony sella is normal in size, shape and signal intensity. No evidence of bone destruction.
- Bilateral cavernous sinus are normal in size, shape and signal intensity.
- Bilateral sphenoid sinuses are normal.
- Brain parenchyma normal. No sizeable focal or diffuse parenchymal lesion.
- Ventricular system normal. No evidence of hydrocephalus or periventricular ooze.
- Basal cisterns & fissures normal.
- Brain stem normal. No evidence of any focal lesion.
- Bilateral cerebellar hemispheres normal. No evidence of any focal lesion.
- Bilateral basal ganglia normal.

Cont-2

Report only for Clinical Aid Best interpreted along with clinical findings Not for Medicolegal Purpose.

The tumour size in Pituitary gland as per CT Scan report was 15.4 * 20.1*20 in supra sellar region and 15.2-11.2 in left parasellar region before the treatment. The CT Scan report was normal after the treatment.

Lung Cancer

◆ I was diagnosed with lung cancer. I consulted many hospitals and was advised by many people that it was pointless. Also I thought it would be impossible for me to go for such expensive treatment. Just because of this reason I was not able to get my treatment done. Then after I took medicines prescribed by Swamiji's Ashram and I also started doing Pranayam, which helped me to cure my ailment. After 10 months now there is no cancer in my lungs. I am absolutely healthy.

– Shivnandan Vadkaghar, Hazari Bagh, Jharkhand

◆ I was detected with lung cancer two years ago. I was told that it was incurable and I felt that I was nearing death. Finally I started practising Pranayam and took Ashram medicines regularly, which gave considerable relief. Now I am totally healthy and all pathological reports are normal. I am going to Tata Memorial hospital for regular check ups and the condition is normal. I am grateful to Swami Ramdevji.

– Subhash Garg, Delhi

Before Treatment

TATA MEMORIAL HOSPITAL

DEPARTMENT OF PATHOLOGY

Case No. BW/01742 Path No. F5220W

Name Mr. SUBHASH CHANDRA GARG

Sex/Age M/ 37 Category/Status B/Out Patient

Referred By R C MISTRY

FINE NEEDLE ASPIRATION CYTOLOGY REPORT

IMPRESSION

FNAC- right lung

Non small cell carcinoma cells are seen.

Pathologist

FNAC Page 1 of 1

After Treatment

PET scan done post 6# did not reveal any uptake in liver

- Residual lesion +.
- PET - was -ve.

The FNAC test done before treatment confirmed cancer, whereas CT Scan report was normal after treatment.

Gall Bladder Cancer

◆ I offen used to get light pain in upper part of the stomach. It started worrying me and I consulted doctors. Ultrasound showed tissue growth in gall bladder. Another ultrasound done after a few days showed further growth. Doctors at PGI, Lucknow, found that this tissue was growing by 1 mm a day. I lost all faith in doctors and started doing Pranayam and started using medicines prescribed by the Ashram. Gradully my health and my thinking took a positive turn. The tissue growth in my gall bladder started getting reduced. Now I feel totally recovered. No hope was left for me in allopathy, Yog and Pranayam proved to be miraculous for me. My whole family is filled with gratitude towards Yog and Swamiji.

– P. K. Choubey, Aishbagh, Lucknow

◆ I was diagnosed cancer of gall bladder and my condition had deteriorated. The cancer had spread in large area. I was operated and then given chemotherapy. But there was no improvement. Then I took medicines from Patanjali Yogpeeth and started practising Pranayam. Gall bladder and liver cancer was cured. I got a new life with the blessings of Swami Ramdevji.

– Mohd. Shafagat Ali, Old City, Etawa, UP

HIV Positive

◆ I had become very weak five years back and my weight reduced to 40 kilos. Blood tests revealed HIV positive. I consulted many doctors but there was no relief. I took Ayurvedic medicines from Patanjali Yogpeeth and practised Pranayam. There has been a lot of improvement in my condition.

– Prashant Kumar, Gujarat

Before Treatment

DEPARTMENT OF MICROBIOLOGY
NATIONAL HIV/AIDS REFERENCE CENTRE
A.I.I.M.S , NEW DELHI

LAB REF. NO. : 121975 SOURCE : MOFD CR NO.: 26600

NAME : PRASHANT KUMAR AGE :29 SEX (M/F) : M

RISK GROUP : NOT KNOWN

TREATMENT : NIL

TEST PERFORMED:-

CD 4 COUNT (cells/ul) 25 CD 4 % 0.84

CD 8 COUNT (cells/ul) 2570 CD 8 % 86.73

CD4/CD8 : 0.01

WBC (m/cmm) LYMPH %

COMMENTS

(DR. MADHU VAJPAYEE, MD)
ASSOCIATE PROFESSOR
INCHARGE, IMMUNOLOGY DIVISION
DEPTT. OF MICROBIOLOGY
AIIMS, NEW DELHI-110029

DT: 18/08/2005

After Treatment

DEPARTMENT OF MICROBIOLOGY
IMMUNOLOGY LAB
A.I.I.M.S, NEW DELHI

Dated:- 15.05.2006

LAB REF. NO. 231 SOURCE ART-288 CR NO. [illegible]

NAME PRASHANT-KUMAR AGE 29/ M

TREATMENT - YES

TEST PERFORMED

ABSOLUTE COUNTS CELLS/ul

CD4 COUNT 338

CD8 COUNT 1755

TOTAL CD3 AVERAGE 2424

presently on leave

(DR. MADHU VAJPAYEE, MD)
ASSOCIATE PROFESSOR
INCHARGE, IMMUNOLOGY DIVISION
DEPT. OF MICROBIOLOGY
AIIMS, NEW DELHI- 110029

The patient's absolute CD count was 4 and weight was 40 kilos before Pranayam. After Pranayam the count was 338 and weight increased to 63 kilos.

♦ I was very weak since the past two to three years. I used to have mild fever, headache and weakness. The blood tests showed HIV +. I was depressed, treatment was not beneficial and I thought my life was coming to an end. Then I practised Swamiji's Pranayam and Ayurved and there has been a lot of improvement in my condition. Now I am leading a stress-free life and this is all because of blessings of Swamiji. I have discontinued allopathic treatment.

– Surjeet Singh, Amritsar, Punjab

Before Treatment

LABORATORY TEST REPORT

VIMTA LABS
Determining Quality

Issued to:
Rana Diagnostics Pvt. Ltd., Amritsar
Patient Details : Surjeet Singh,male,34 Yrs
Sample Drawn by : Rana Diagnostics
Date of Analysis: 2006-09-06
Sample Name : BLOOD

Report Number : P3F27/0607/HQ117078/0
Sample Drawn on : 2006-09-04
Sample Received on : 2006-09-06
Report Printed on : 2006-09-07

IMMUNO PHENOTYPING

Page 1 of 1

TCode	Test Description	Value Observed	Normal Range	NABL
113	Total Leucocyte count	3190 cells/µL	4526 - 10470 cells/µL	
113	Lymphocyte %	35.4 percent	19 - 47 percent	
113	Absolute lymphocyte count	1161 cells/µL	1392 - 3510 cells/µL	
113	CD3+Lymphocyte %	24.7 %	65.6 - 84.0 %	
113	Absolute CD3 Lymphocyte count	287 cells/µL	1010 - 2650 cells/µL	
113	CD4 Lymphocyte % (CD3+CD4+)	[illegible] %	30.4 - 54.2 %	
113	Absolute CD4 Lymphocyte count	[illegible] cells/µL	331 - 1170 cells/µL	
113	CD8 Lymphocyte % (CD3+CD8+)	58.6 %	13.9 - 36.9 %	
113	Absolute CD8 Lymphocyte count	145 cells/µL	108 - 845 cells/µL	
113	CD4/CD8 Ratio	0.51	0.55 - 3.03	

Clinical Significance
The CD4 antigen is the receptor for the human immunodeficiency virus (HIV). The absolute CD4 count is a criterion for categorizing HIV-related clinical conditions by the CDC's classification system for HIV infection. The Public Health Service (PHS) recommends that CD4 receptor (for HIV) counts be monitored every 3 - 6 months in all HIV infected persons. Normal intervals for CD4 and CD8 vary with age, particularly in children less than 2 years of age(See below). Prophylaxis against Pneumocystis carinii and other opportunistic infections should be considered when the CD4 count is less than
- 1500 for infants up through 11 months of age
- 750 for children between 12 and 23 months of age
- 500 for children between 24 months and 5 years of age
- 200 for children 6 years of age and older

Method : Flow Cytometry;
Remarks : Recomendation: "Sample should be drawn at the same time during every visit due to clinical variation of 30%". Leucophenia. Low CD value. Advised repeat if need be.

No. CPI- 543156

AUTHORISED SIGNATORY

After Treatment

VIMTA LABS
Determining Quality

LABORATORY TEST REPORT

Issued to:
Rana Diagnostics Pvt. Ltd., Amritsar
Patient Details : Surjit Singh,male,35 Yrs
Sample Drawn by : Rana Diagnostics
Date of Analysis: 2006-12-08
Sample Name : BLOOD

Report Number : P3DC22/0607/HQ191479/0
Sample Drawn on : 2006-12-06
Sample Received on : 2006-12-07
Report Printed on : [illegible]

IMMUNO PHENOTYPING

Page 1 of 1

TCode	Test Description	Value Observed	Normal Range	NABL
113	Total Leucocyte count	3760 cells/µL	4526 - 10470 cells/µL	
113	Lymphocyte %	26.5 percent	19 - 47 percent	
113	Absolute lymphocyte count	996 cells/µL	1392 - 3510 cells/µL	
113	CD3+Lymphocyte %	47.8 %	65.6 - 84.0 %	
113	Absolute CD3 Lymphocyte count	[illegible] cells/µL	1010 - 2650 cells/µL	
113	CD4 Lymphocyte % (CD3+CD4+)	[illegible] %	30.4 - 54.2 %	
113	Absolute CD4 Lymphocyte count	132 cells/µL	331 - 1170 cells/µL	
113	CD8 Lymphocyte % (CD3+CD8+)	28.9 %	13.9 - 35.9 %	
113	Absolute CD8 Lymphocyte count	[illegible] cells/µL	108 - 845 cells/µL	
113	CD4/CD8 Ratio	[illegible]	0.55 - 3.03	

Clinical Significance
The CD4 antigen is the receptor for the human immunodeficiency virus (HIV). The absolute CD4 count is a criterion for categorizing HIV-related clinical conditions by the CDC's classification system for HIV infection. The Public Health Service (PHS) recommends that CD4 receptor (for HIV) counts be monitored every 3 - 6 months in all HIV infected persons. Normal intervals for CD4 and CD8 vary with age, particularly in children less than 2 years of age(See below). Prophylaxis against Pneumocystis carinii and other opportunistic infections should be considered when the CD4 count is less than:
- 1500 for infants up through 11 months of age
- 750 for children between 12 and 23 months of age
- 500 for children between 24 months and 5 years of age
- 200 for children 6 years of age and older

Method : Flow Cytometry;
Note : Assay results should be interpreted only in the context of other laboratory findings and the total clinical status of the patient.
Graph (Image) attached.

Dr Deepak Sadwani M.D
Chief Pathologist

No. CPI- 420445

08/12/2006
AUTHORISED SIGNATORY

The absolute CD count was 74 before Pranayam and it was 132 after Pranayam. There is a lot of improvement in this patient's condition.

♦ I was diagnosed HIV positive four to five years back. I consulted various allopathic doctors but there was no relief. I was very disappointed and wanted to commit suicide. Then I took treatment from Swamiji. Regular practice of Yog, Pranayam and use of Ayurvedic medicines has improved my condition. Now I feel very healthy.

– Krishnabhai Patel, Kutch, Gujarat

♦ I was HIV positive for the last three to four years. I took lot of medicines but there was no relief. I did not get any kind of assurance from doctors instead I became more afraid. I used Ayurvedic medicines and practised Pranayam, there is a lot of improvement in my condition and I feel much better. I am positive that HIV positive will become negative one day.

– Kaushalya Devi, Dehradun

◆ I was very weak since three years and had mild fever. Blood tests revealed that I was HIV positive. I took a lot of medicines but there was no relief. Then I took Ashram medicines and practised Pranayam regularly. My condition is improving gradually.

– Kantaben, Gujarat

Before Treatment

ADIT DIAGNOSTIC CENTER

Dr. Jagdish K. Patel MD (Pathology)
Consultant Pathologist

2ND FLOOR, SANJIVANI COMPLEX, OPP. MEHSANA SOCIETY, NAVA VADAJ ROAD, VADAJ, AHMEDABAD - 380 013.
PHONE NO. LAB. : 7410882, R. 6611543, FAX : 079-6749385

Patient's Name : Kantaben
Ref. No. : 1227953 Age 2_ Sex F

CD4 CD8 Cell Count

FACS Count SW Version 1.2

Date Acquired : 23-12-98 Time : 2.00 pm.
Date Analyzed : 23-12-98 Time : 3.00 pm.

Results :

Subset Name	Value		Reference Range
Absolute CD4 + T cell Count	173	/ cmm.	470 - 1298 / cmm.
Absolute CD8 + T cell Count	681	/ cmm.	317 - 1785 / cmm.
Absolute CD3 + T cell Count		/ cmm.	590 - 3049 / cmm.
CD4 / CD8 Ratio	0.25		0.4 - 2.79

Comments :

Dr. Jagdish K. Patel

CD4/CD8 Cell Count done with FACS Count System, Becton Dickinson & Company USA

After Treatment

ADIT MOLECULAR DIAGNOSTIC CENTRE

Dr. Jagdish K. Patel M.D. (Path & Bact.)
Consultant Pathologist

'VEDANT' Institute of Medical Science, 4th Floor,
Stadium to Commerce College Road, Navrangpura, Ahmedabad-380 009.
Phone : 26445040

Patient's Name : KANTABEN PATEL

Ref. No : 1120561707 Age : 32 yrs. Sex : FEMALE

CD4 CD8 Cell Count

FACS Count SW Version 1.3

Date Acquired : 17/11/2006 Date Analysed : 17/11/2006

Results :

Subset Name	Value		Reference Range
Absolute CD4 + T Cell Count	513	/cmm	470 - 1298 /cmm
Absolute CD8 + T Cell Count	1316	/cmm	317 - 1785 /cmm.
Absolute CD3 + T Cell Count		/cmm	590 - 3049 /cmm.
CD4 / CD8 Ratio	0.39		0.4 – 2.79

Dr. Jagdish K. Patel MD

CD4/CD8 Cell Count done with FACS Count System, Becton Dickinson & Co. USA.

The absolute CD4 count was 173 before practice of Pranayam. After Pranayam it increased to 513 improving overall health of this patient.

HEART DISEASES

Coronary Artery Disease, Angina Pain, Myocardial Infarction, Rheumatoid Heart Disease

◆ I was suffering from breathlessness since 2003. I had heart disease and could not sleep for several nights. I could not even turn on my side. I had tumours on hands, legs, and spinal cord. I was very furstrated and was tired of consulting doctors and taking allopathic medicines. My health has improved since the day I started practising Pranayam. Pranayam has become the basis of my life. I thank God and Swamiji for everything.

– Tara Babbar, Kankarkheda, Meerut (UP)

Before Treatment

Dr Lal PathLabs Pvt Ltd

NAME TARA RANI
DATE: 26-01-04
PRINT DATE: 29-01-04

Test Name	Result	Units	Ref. Range
LIPID PROFILE, SCREEN			
Cholesterol	242.00	mg/dL	(150.00 - 200.00)
Triglycerides	925.00	mg/dL	(< 150.00)
HDL Cholesterol	39.00	mg/dL	(45.00 - 75.00)
LDL-Cholesterol(Calculated)	< 50.00	mg/dL	(< 100.00)
Cholesterol : HDL Ratio	6.21		(< 4.00)

Comments:
Elevation of triglycerides can be seen with:
1. Obesity
2. Medications
3. Overnight fast less than 12 hrs
4. Alcohol Intake
5. Diabetes Mellitus

* This ratio is suggestive of an increased risk of Coronary Artery Disease (CAD)

Additional Comments:

Page 1

After Treatment

Dated 12/4/...

Name .... Token No 13236 Age/Sex .....

LABORATORY REPORT BIOCHEMISTR[Y]

Investigation	Result	Normal Range
Sugar F	77 mgs %	60-100 mgs %
Sugar PP	mgs %	100-150 mgs %
Sugar R	mgs %	60-150 mgs %
Urea	mgs %	15-40 mgs %
Creatinine	mgs %	0.9-1.4 mgs %
Uric acid	mgs %	30.-5.7 mgs %
Cholestorol	189 mgs %	150-250 mgs %
Triglycoride	161 mgs %	0-200 mgs %
HDL	47 mgs %	35-55 mgs %
LDL	110 mgs %	0-190 mgs %
VLDL	32 mgs %	20-40 mgs %
Bilirubin-T	mgs %	0-1.0 mgs %
Bilirubin-D	mgs %	0-0.3 mgs %
Protein-T	gm %	6-7.8 gm %
Albumin	gm %	3-4.5 gm %
Globulin	gm %	2.3-3.5 gm%
A.G. Ratio	-	2:1
S.G.O.T.	u/l	0-37 u/l
S.G.P.T.	u/l	0-40 u/l
Alk. Phos.	u/l	0-290 u/l
Calcium	mgs %	9-11 mgs %
Phosphorus	mgs %	3-45 mgs %
Sodium	m. mol	135-155 mmol/l
Potassium	m. mol	3.5-5.5 mmol/l

नमूना लेने का समय -7.30 To 9.30 A.M.
द्वितीय शनिवार -7.30 To 8.30 A.M.
Patholo[gist]

The blood test before treatment showed cholesterol -242, triglycerides - 925, HDL cholesterol - 39. Regular practice of Yog and Pranayam for one year showed cholesterol -189, triglycerides - 161, HDL cholesterol - 47.

◆ I got first attack on May 8, 2003 and angioplasty was done in July 2003. I am having 80 percent blockage since two years. I started practising Pranayam and taking Ayurvedic medicines. The blockage has opened completely and there is a lot of improvement in the heart condition. Revered Swamiji is like a God for me. Now I am absolutely fine and I am teaching Pranayam to others.

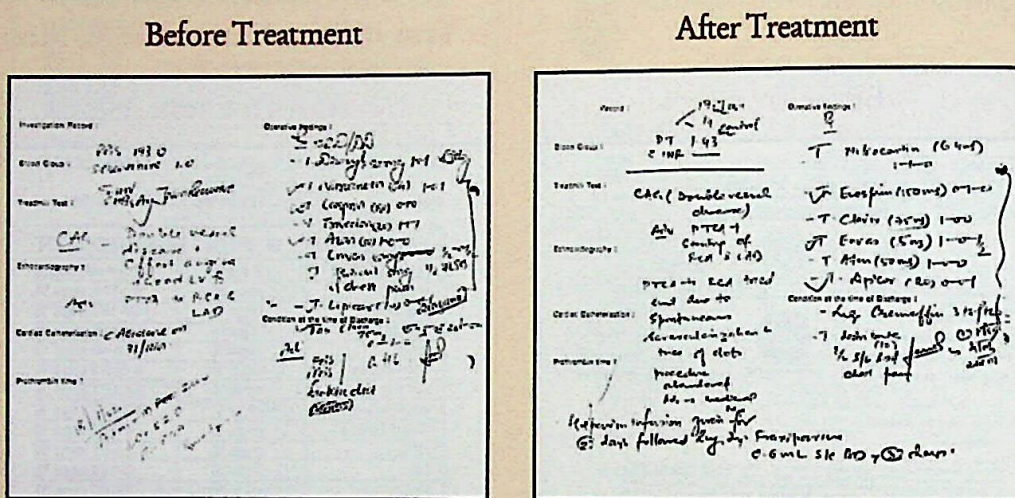
– Balkrishna Shamrao Goswami, Pune

◆ I am suffering from Asthma Bronchitis from the last 13 years and Inferior Myocardial Ischemia was detected in February 2004. I am practising all the seven types of Pranayam since September 20, 2004 and have gained a lot of improvement. The medical test done on October 13, 2004 showed that the disease was cured. It is your blessing that today I am able to walk and do my work.

– Major M.L.Sharma (Retd), Adarshnagar, Gurudaspur

◆ I suffered from heart disease and chest pain in December 2001 and doctors suggested TMT and angiography. The tests revealed blockage in arteries. The RCA and LCA had 100 and 80 percent blockage respectively. Doctors advised immediate operation and it was to be done after 20 days. I deposited some amount but I started practising Pranayam and Yog as per Swamiji's guidance. I took gourd juice and went to Allahabad on scheduled date for operation. The angiography showed that arteries had opened completely. This was nothing less than a miracle. Angioplasty was avoided and now I am practising Yog and Pranayam regularly.

– Ramesh Kumar Sharma, Neemuch Cant. M.P.

Before Treatment

After Treatment

The RCA was 100 percent before Pranayam which opened after treatment.

◆ I was suffering from hereditary problem of CAD. I am having hemiplegia and Veins aphasia in my right hand since one-and-a-half years. I am feeling much better with the practice of Pranayam and Ayurvedic medicines. My weight had reduced from 122 to 89 kilos. There is 95 percent improvement in Hemiplegia and in my voice. I have regained health with the blessings of Swamiji.

– Kaviraj Panjwani, Vijaynagar, Bhavnagar, Gujarat

◆ I suffered heart attack in May 2005. My weight was 116 kilos at that time and EF was 20-25 percent. I started using Ayurvedic medicines and practice of Pranayam in August 2005. My condition started improving and weight reduced to 90 kilos. The EF was 46 percent and blockage had opened. I got a new life with the blessing of Swamiji.

– Vinod Choube, Chandannagar, Hugli, W B

◆ I suffered the first heart attack in December and had severe chest pain and palpitation. I have been practising Pranayam regularly and taking Ayurvedic medicines. I am feeling healthy and active. I am was unable to walk before but now I can walk easily. Revered Swamiji has filled a new ray of hope in my life.

– Balveer Singh, Ambala, Haryana

◆ I got heart attack in June 2004, Angiography showed 70-90 percent blockage. I was advised bypass surgery but I was also a diabetic. I started practising Kapalbhati and Anulom-vilom Pranayam along with Yog asana. The sugar level became normal and weight has decreased by around 10 kilos. TMT was done again on February 4, 2005 and after the reports doctors said that operation was not required.

– Pradip Kumar Harsola (Jain) Piplani, Bhopal

◆ I was very disappointed due to Rheumatic heart disease and could not walk even two steps. After various medical tests doctors told that heart valves were damaged and the heart had become very weak. The doctors told that valve replacement was the only option left out but it was not possible due to weak heart. Swamiji's Pranayam has brought a new ray of hope in my life. I started practising Yog and Pranayam and took Ashram medicines. Regular practice of Pranayam for one year and Ayurvedic medicines have cured my heart disease.

– Sudesh Rao, Temple Lane, Gurgaon (Haryana)

Before Treatment

Modern Diagnostic & Research Centre

Date	26/07/2005	Srl.No.	124		
Name	MRS. SUDESH RAO	Age	32 Yrs.	Sex	F
Refd.By.	DR B KALRA	Company			

COLOR DOPPLER ECHO-CARDIOGRAPHY

MEASUREMENTS

Dimensions	values		Normal Range
Aorta	28	mm	upto 39 mm
Left Atrium	34	mm	upto 39 mm
Left ventricle			
End Diastolic	48	mm	upto 55 mm
End Systolic	34	mm	upto 35 mm
Interventricular septal thickness			
End Diastolic	07	mm	6-12mm
End Systolic	13	mm	
Posterior wall thickness			
End Diastolic	08	mm	6 - 11 mm
End Systolic	13	mm	
LV Ejection Fraction	53	%	60-65 %
Pericardium	1.5	mm	1.5 - 4.0 mm

MITRAL VALVE :
Both antero-medial and posterolateral mitral valve leaflets are thickened . There is no calcification of valve leaflets. Chordae and both papillary muscles do not reveal significant subvalvular fusion . There is evidence of mild mitral stenosis with MVO 2.2 sqcm and mean resting gradient 2.95 sqcm with trivial regurgitation, no prolapse of leaflets. Mitral valve ring is normal and does not show any calcification. There are no vegetations seen.

AORTIC VALVE :
Aortic valve has three leaflets, closure line is central. There is no systolic doming of leaflets. Aortic valve opening is normal. No calcification is seen. No vegetations. No evidence of stenosis. Trivial aortic regurgitation of valve present.

PULMONARY VALVE :
Normal. No vegetation. No stenosis or regurgitation of the valve.

After Treatment

Modern Diagnostic & Research Centre
New Railway Road, Gurgaon-122 001

Date	14/07/2006	Srl No.	138		
Name	MRS. SUDESH RAO	Age	34 Yrs	Sex	F
Refd By.	Dr. B KALRA	Company			

COLOR DOPPLER ECHO-CARDIOGRAPHY

MEASUREMENTS

Dimensions	values		Normal Range
Aorta	27	mm	upto 39 mm
Left Atrium	31	mm	upto 39 mm
Left ventricle			
End Diastolic	47	mm	upto 55 mm
End Systolic	28	mm	upto 35 mm
E-point septal separation	04	mm	below 7 mm
Interventricular septal thickness			
End Diastolic	07	mm	6-12mm
End Systolic	08	mm	
Posterior wall thickness			
End Diastolic	10	mm	6 - 11 mm
End Systolic	11	mm	
LV Ejection Fraction	74	%	60-65 %
Pericardium	2.5	mm	1.5 - 4.0 mm

MITRAL VALVE :
Both antero-medial and posterolateral mitral valve leaflets are thickened. There is no calcification of valve leaflets. Chordae and both papillary muscles are normal. There is evidence of mild mitral stenosis with MVO 2.2 sq cms and mean resting gradient 8 mm of hg with mild mitral regurgitation, no prolapse of leaflets. Mitral valve ring does not show any calcification. There are no vegetations seen.

AORTIC VALVE :
Aortic valve has three leaflets, closure line is central. There is no systolic doming of leaflets. Aortic valve opening is normal. No calcification is seen. No vegetations. No evidence of stenosis. Trivial regurgitation of valve present.

Contd..2

Color Doppler Eco-cardiography test done before treatment showed left ventricular ejection fraction at 53 percent, whereas after one year of Pranayam the second test showed it at 74 per cent. Besides there was positive improvement in other parameters as well.

I developed high blood pressure in 2004. Angiography showed 100 and 95 percent blockage in both arteries. I started practising Pranayam with the inspiration of Swamiji and have been doing it for the last one-and-a-half years. Now heart blockage has opened and I have stopped taking medicines completely. I feel much better.

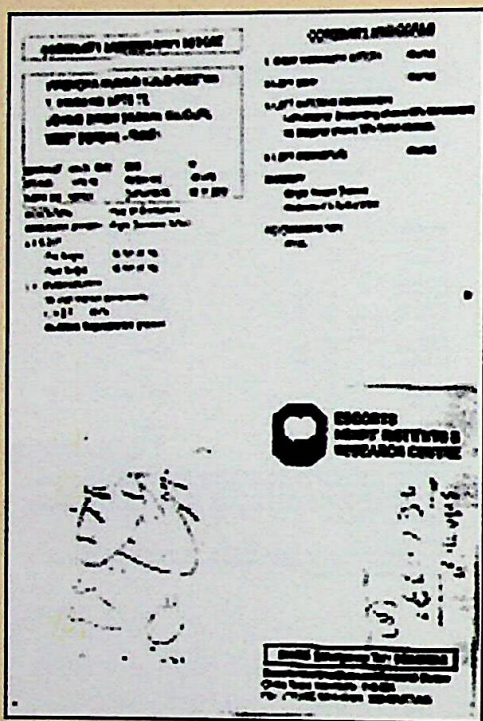
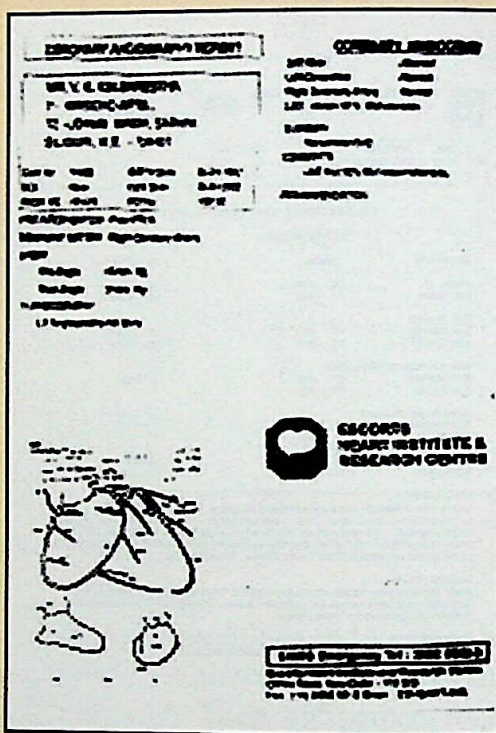
– Vilas Shankarrao, Yavatmal, MS

◆ I had angina pain in May 2004 and TMT was positive and everybody advised me for angioplasty. I was all alone and internal bleeding had shocked me. I shouted for help and managed to get medical attention otherwise I would not been alive today. On May 17, while returning home I watched your programme on Astha channel and started practising Pranayam regularly. I had become anaemic due to excessive bleeding and had become weak. I was also a chronic patient of constipation, migraine and acidity. There was ringing in my ears, my all problems have relieved with Yog practice. Pranayam has indeed given me a new life.

– Dr. B.R. Baru, Udaipur, Rajasthan

◆ I suffered from heart attack in 2002 and the medical tests showed arterial blockage. I was also having high blood pressure and high cholesterol level. Modern medication did not prove to be beneficial. Then I practised Yog and Pranayam and took Arjun quath and other medicines from Ashram. Yog and Pranayam improved my hearing power, and I could enjoy sound sleep. Eyesight also improved and weight reduced by five kilos. Now I am totally healthy and I am able to do my work normally. Swamiji has blessed me with new life.

– Virendra Kumar Kulshreshtha, Udhamsingh Sanai, Siliguri, W B

Before Treatment

After Treatment

The coronary angiography report before treatment showed left anterior descending with 90 percent mid stenosis. Whereas after practice of Pranayam it reduced to 30 percent. Besides there was significant improvement in left ventricle irregularity.

I was suffering from Rheumatic Heart Disease and urinary diseases. I consulted many doctors and took medicines but there was no relief. Doctors told me that medication would be necessary for life long. I am practising Pranayam from last four years, and now I am not taking any medicines. I am relieved of both the problems and it has been possible only with Pranayam.

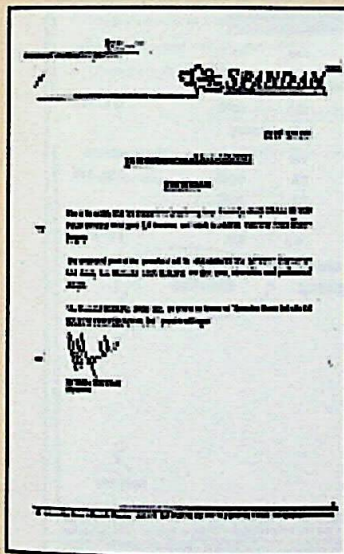
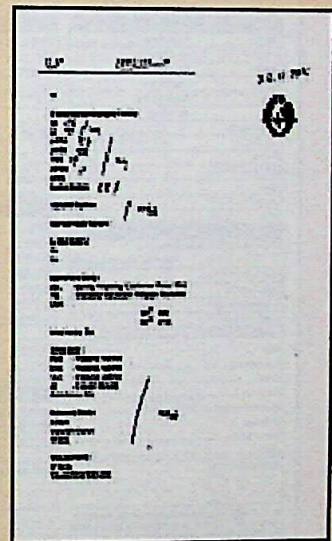
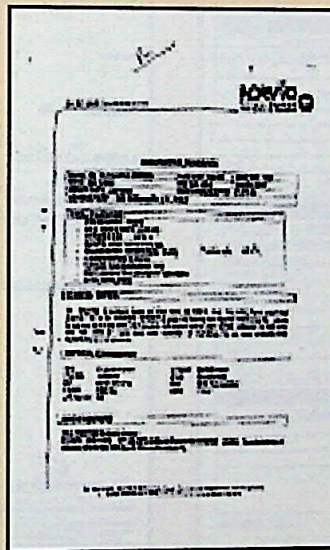
– Indra Rani, Dharmashala, HP

◆ I was suffering from heart blockage since January 2004, I used to have severe pain in hands and could not walk. Dr Sanjeev Sachdeva of Yamunanagar referred me to AIIMS, New Delhi, for operation. My fasting blood sugar level was 360 and doctors gave me medicines to control sugar level. In the meantime I started practising Yog and Pranayam as taught to me at Divya Yog Mandir Trust. The sugar level came down after 27 days and I felt like being 25 years old at the age of 40. Now I can run 10 kilometres and I do not take any medicines as well. I am practising Pranayam regularly and have been relieved of all the diseases.

– Suresh Kumar Malik, Old Hamida, Yamunanagar, Haryana

I suffered heart attack in December 2003 and was admitted into Norvik Hospital in Kathmandu. I was unconscious for five days and Dr Bharat Rawat of Escorts Hospital in New Delhi checked me. After investigation he informed my relatives and family members that the chance of my survival was just nine percent. At that time Norvick and AIIMS doctors along with doctors at Spandan Heart Institute, Nagpur, suggested a bypass surgery. Dr Bharat Ravat and K.K. Talwar, Cardiologist, AIIMS had written in the prescription that the mitral valves were not functioning and advised replacement. On the advice of a saintly person I refused operation and started practising Yog. Four years have passed and I am hale and hearty. Not only that, new black hair is growing on my head, a new glow can be seen on face and body. I have also gone for tracking in mountains twice. The same doctors at Norvick hospital are saying that it is a miracle and have totally dismissed the effect of Yog, Pranayam, Asana and meditation on my body as just a miracle. They also say that your example cannot be given to other patients because it is a rare incident.

– Ramashish, Sitamarhi, Bihar

Before Treatment

After Treatment

◆ I was suffering from arterial blockage and heart disease since three years and suffered two attacks on account of that. My LVEF had dropped to 28 percent and I could not walk two steps even. I took Ayurvedic medicines from Ashram and started practising Pranayam. LVEF became 36 percent and I am feeling better. Now I do not have any problem while walking or doing my work.

– Omprakash Arya, Adarshnagar, Bokaro, Jharkhand

◆ Angiography was done in January 2002 and 80 percent blockage was detected. Angioplasty was done according to the advice of doctors. They suggested by pass surgery but I was not ready. I started practising Pranayam as per Swamiji's advice and also used some home remedies along with Ayurvedic medicines. There was a lot of improvement in health. Stress Thelium test done in January 2003 showed normal heart condition. This has happened because of Swamiji's blessings.

– Santosh Prakash Johari, Rangpur

Hepatitis B, Hepatitis C, Liver Cirrhosis

Hepatitis B

◆ I was suffering from liver problem from the last two years and was detected with Hepatitis B. I took Ashram medicines and practised Pranayam regularly. Blood tests done after four months showed negative reports and now I am totally healthy.

– R.G. Verma, Jawalapur, Hardwar

Before Treatment

CITY HOSPITAL
PATHOLOGY LAB

S. No. 1535
Patient's Name: R.G. Verma
Date: 4.3.04
Sex: M

Australia Antigen: Positive

REPORT IS NOT VALID FOR MEDICO-LEGAL PURPOSE. REPORT MAY DIFFER IN DIFFERENTS LABS USING DIFFERENT TECHNIQUES/REAGENTS.

CITY HOSPITAL
Pathology Tech.

After Treatment

Mission Sevashram

Date: 19/08/2004
Name: MR RG VERMA 10827
Ref By: Dr S CHOWDHRY (M D)
Srl No: 7
Age: 40 Yrs
OPD
Sex: M

INVESTIGATION REPORT

Test Name	Value	Unit	Normal Value
HAEMATOLOGY GENERAL			
HAEMOGLOBIN (HB)	12.1	gm/dl	12.5 - 15.5
BIOCHEMISTRY			
BLOOD SUGAR FASTING	110		65 - 110
TOTAL BILIRUBIN	0.8	mg/dl	0.00 - 1.00
CONJUGATED (D Bilirubin)	0.3	mg/dl	
UNCONJUGATED (I D Bilirubin)	0.5	mg/dl	
SGPT	18.3	IU/L	5.0 - 40.0
IMMUNOLOGY SEROLOGY			
HEPATITIS B SURFACE ANTIGEN (HbSAg)	NEGATIVE		

PRINTING CHECKED BY

SIGNATURE

24 HOURS OPEN

The patient had Hepatitis B positive before Pranayam and treatment, which became negative after treatment and Pranayam.

◆ I used to fall sick frequently due to jaundice. Tests revealed Hepatitis B. I was very upset and somebody told me about Swamiji's Yog and Pranayam. I thought it is better to practise, I got some benefit and took Ashram medicines. I practised Pranayam and next reports showed negative results. I am indebted to Swamiji for life.

– S. S. Soni, Ambala City, Haryana

◆ Hepatitis B was detected in 2005 and there was no hope despite taking a lot of treatment. Doctors said that Hepatitis B cannot be cured and then I came to know about Swamiji and Ashram medicines. I visited Patanjali Yogpeeth and started treatment. Regular practice of Pranayam and medicines cured the disease. I was once again a healthy person.

– Akhilesh Kumar Dube, Kunji, Ramnagargarh, Dhanbad, Jharkhand

Before Treatment

Care Diagnostic Centre
Naya Bazar, Dhanbad
केयर डायग्नोस्टिक सेंटर

Date :- Wednesday, January 19, 2005
Patient's Name :- Mr. Akhilesh Kumar Age :- 17 Yrs. Sex :- Male
Sample Received :- 15th January, 2005 I.D. No.:- 01/466
Consultant:- Dr. T. N. Tiwary

ELISA FOR HEPATITIS 'B'

ANTI HEPATITIS B CORE ANTIGEN – TOTAL (AHBc – T) - 11.30 RATIO

Normal Range:

Positive	:	>= 1.15
Equivocal	:	0.85 - 1.15
Negative	:	< 0.85

Dr. (Capt.) U. C. Rai
M.B.B.S., D.C.P., M.D.

• C.T. SCAN • TREAD MILL TEST • HOLTER • AMBULATORY BLOOD PRESSURE • COLOR DOPPLER • ECHO - CARDIOGRAPHY • DIGITAL E.C.G. • SPIROMETRY • ULTRASONOGRAPHY • X - RAY • BED SIDE PORTABLE X-RAY • ENDOSCOPY • PATHOLOGY • HISTOPATHOLOGY • PHYSIOTHERAPY • FAMILY HEALTH CHECKUP
Timing : 7.30 a.m. to 8.30 p.m. • 365 days Service available • Emergency Service in night on call.

After Treatment

पतञ्जलि योगपीठ, हरिद्वार
PATANJALI YOGPEETH, HARIDWAR
रोग परीक्षण एवं अनुसन्धान विभाग
Diagnostics & Research Department

Reg. No. 3463
Name of Patient: Mr./Mrs./Ms. Mr. AKHELESH KUMAR DUBEY Age/Sex: 18yrs./M
Address
Refferd by:

LIVER FUNCTION TEST

TEST	VALUE	NORMAL VALUE
Total Serum Bilirubin	0.69	mg%(0.2 – 1.0)
Direct Serum Bilirubin	0.39	mg%
Indirect Serum Bilirubin	0.30	mg%
Serum Total Protein	7.4	mg% (6.0 – 8.0)
Serum Albumin	4.6	mg% (3.5 – 5.5)
Serum Globulin	2.8	mg% (2.3 – 2.6)
A/G Ratio	1.5:1	
S.G.O.T.	56.8	IU/L (< 40)
S.G.P.T.	52.2	IU/L (< 40)
Serum Alkaline Phosphate	51	U/L (28-88)

HbsAg (Australia Antigen) :- Negative

Hepaptitis B was positive before Pranayam and treatment, which became negative along with liver function test after treatment and Pranayam.

◆ I was suffering from Hepatitis B, doctors told me that it is an incurable disease. I faced a lot of physical weakness and I was also mentally disturbed. No one was able to help me. I was very depressed in my life. I was frustrated taking pills again and again. Then I took treatment from Patanjali Yogpeeth and started practising Yog and Pranayam. With Pranayam and medicines my Hepatitis B is negative now. With the grace of Swamiji I have got a new life.

– Kailash Kumar Mishra, Mubarakpur Road, Delhi

Before Treatment

Ph.: 27049156 M.: 9868321437
HOSPICARE DIAGNOSTIC CENTRE
(BEHIND DR. BABA SAHEB AMBEDKAR HOSPITAL)
36-37, B3, SECTOR-6, ROHINI, DELHI-110085
(FULLY COMPUTERISED LABORATORY)
Equipped with Elisa Reader, Auto Analyser, Electrolyte Analyser.
Facilities Available : X-Ray, E.C.G., Ultra Sound, C.T. Scan, MRI, PFT, TMT, Echo, Color doppler.

Ref. No : 2457 — Date : 20/08/05
Patient's Name : Mr. Kailash — Age/Sex: 27 Yrs/M
Ref. By Dr. : Prashanti Nursing Home

IMMUNOLOGY & SEROLOGY

Hbs Ag (Australia Antigen) : Reactive.

Kindly Correlate Clinically

*** End of Report ***

DR. SURENDRA SHARMA
M.B.B.S., M.D
CONSULTANT PATHOLOGIST

- THIS REPORT IS FOR PERSUAL OF DOCTORS ONLY. NOT VALID FOR MEDICO LEGAL CASES
- FACILITIES AVAILABLE FOR SAMPLE COLLECTION FROM HOME, NURSING HOME & CLINICS.
- IN CASE OF ANY DOUBT, KINDLY CONTACT PERSONALLY OR ON PHONE

TIMING : 24 HOURS OPEN — NEAR NAMAN MEDICOS

After Treatment

HOSPICARE DIAGNOSTIC CENTRE
(BEHIND DR. BABA SAHEB AMBEDKAR HOSPITAL)
(FULLY COMPUTERISED LABORATORY)
Equipped with Elisa Reader, Auto Analyser, Electrolyte Analyser.
Facilities Available : X-Ray, E.C.G., Ultra Sound, C.T. Scan, MRI, PFT, TMT, Echo, Color doppler.

Ref. No : 1909 — Date : 21/11/05
Patient's Name : Mr. Kailash — Age/Sex : 29 Yrs / M
Ref. By Dr. : Dr. B.S.A. Hospital

IMMUNOLOGY & SEROLOGY

Hbs Ag (Australia Antigen) : Non – Reactive.

M.B.B.S., M.D
Consultant Pathologist

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- FACILITIES AVAILABLE FOR SAMPLE COLLECTION FROM HOME, NURSING HOME & CLINICS.
- IN CASE OF ANY DOUBT, KINDLY CONTACT PERSONALLY OR ON PHONE

TIMING : 24 HOURS OPEN — NEAR NAMAN MEDICOS

When the patient was examined before treatment his test reports indicated symptoms of Hepatitis B but post-test reports indicated negative Hepatitis B.

Hepatitis C

◆ I was diagnosed Hepatitis C Genotype -1 year ago. I also suffered from liver cirrhosis. My weight reduced suddenly and doctors said it was incurable. I was very disappointed and I came to know about Patanjali Yogpeeth. I visited the place and took Ayurvedic medicines, which cured Hepatitis and now it is negative. I am totally healthy.

– Narendra Kumar Yadav, Haryana

Before Treatment

Om Diagnostics

FACILITIES AVAILABLE AT THE CLINIC : • X-ray with ETV • Barium studies including small bowel enema (Enteroclysis) • Other radiological procedures like IVP/IVU, MCU, HSG, Sialography, Fistulography • Sinography • OPG/Cephalography • Ultrasound • Colour Doppler • 3D Ultrasound • USG guided FNAC, biopsy & aspiration (ascites / pleural fluid) • Portable USG • ECG • Pathology

VALUE ADDED SERVICES : • Second Opinion • Copying Films • CDR

Name of Patient: NARENDRABHAI *Age/Sex /Male*

Ref. By. Dr AKHILESH SINGH *Date: 31/08/2006*

HEPATITIS MAKERS (BY ELISA)

TEST.	RESULT	NORMAL RANGE.
HCV ANTIBODY	3.6	Negative = < 1.0 Index Positive = > 1.0 Index

Dr. V.K.Godbole
MD. (Path & Bact)

Dr.P.Bakry
MB, DCP

First Floor, Bhagwati Ashish No-2, Above Janta Ice Cream Parlour, City Light Road, Surat
Phone : 0261 - (C) 2211610, 3346284 (R) 3210610, Mob : 93768 10610

After Treatment

Dr. Lal PathLabs Pvt. Ltd.

CRL-Reference Laboratories

Hepatitis C Viral RNA, PCR (Qualitative)

Type of Specimen	Whole Blood
HCV RNA, PCR	Negative

Interpretive guide:

A positive result indicates that the sample provided contains HCV RNA

A negative result indicates that the sample provided does not contain HCV RNA or that the number of viral RNA copies present in the sample provided are below the detection limit of the assay.

• Patients suffering from chronic HCV infection typically have intermittent viraemia. Samples collected during the non-viraemic phase may test negative despite the presence of active infection. Hence in case where HCV PCR is negative despite strong clinical suspicion, a repeat sample collected at an interval of two weeks from the initial sample is strongly recommended to rule out active disease.

•• Since RNA is extremely fragile, the HCV PCR samples have to be transported in strict conditions laid down in our Reference Guide. Any variance from the prescribed protocols may adversely affect the result

An indeterminate result indicates inability to categorically classify the sample provided as true positive or negative. In such cases a repeat sample collected at an interval of two weeks from the initial sample is recommended further to arrive at a definite conclusion

Note: PCR analysis is the test of choice for detection of Hepatitis C virus in blood & frozen/paraffin embedded hepatic tissue samples. The test detects the presence of HCV genotypes 1, 1a, 2, 2a/c, 2b, 3, 3a, 3b, 3c, 4, 4a, 4b, 4c/d, 4e, 4f, 4h, 5a, 6a and 10a.

The test involves amplification of RNA sequences specific to Hepatitis C virus.

PCR is an extremely rapid, sensitive and specific technique which has

Page 1

DR. SONAL SAXENA
M.B.B.S., MD (Path)
Chief of Laboratory

The patient had Hepatitis C positive and liver cirrhosis before Pranayam and treatment. After Pranayam and treatment it became negative and there has been significant change in cirrhosis of liver.

◆ I was suffering from Hepatitis C, because of this my health was deteriorating day by day. I lost my appetite and after taking food I was not able to digest it properly. I was very depressed in my life and doctors told me that it is an incurable disease. I was frustrated taking pills again and again. Then I took treatment from Patanjali Yogpeeth and started practising Yog and Pranayam. With Pranayam and medicines I regained my appetite and there was a remarkable improvement in my health. With continuous practice of Pranayam and medicines now my Hepatitis C is negative. I found a ray of hope in my life.

– Vinay Kumar, Kamla Nehru Nagar, Ghaziabad

Before Treatment

After Treatment

The patient's test reports reflected Hepatitis C before medication but after doing Yog and Pranayam they found it had become Hepatitis C negative.

Liver Cirrhosis

◆ I was suffering from liver cirrhosis and my condition was worsening day by day. Jaundice had reached maximum level and I had swelling on hands, legs, stomach, along with weakness, and dark skin. I had boils on my face, eczema. I used to get sudden shivering with fever, stiffness in body, pain in neck and back side of head. Pain and other symptoms had given rise to a lot of mental tension. I first took some traditional medicines and then went for good allopathic treatment. Regular blood tests were done under the supervision of senior hepatologist, expensive medicines were taken but I had to be admitted in hospital and finally in November 2004 I went to pre-coma condition and I was totally disappointed.

I took Bhui Amalaki quath and practised Anulom-vilom, Kapalbhati, Udgeet and other Pranayam in morning and evening after seeing Swamiji's programme. There was gradual improvement. Doctors said that liver was damaged up to 60-65 percent and transplant was the only solution. It involved several lakh rupees and complete recovery was not guaranted there was no guarantee for recoupment. On the other hand regular practice of Pranayam strengthened my liver and there was a sort of regeneration. The blood tests done in March 2005 gave miraculous results. Now the condition has improved without operation.

– Vivek Kumar Mishra, Bhayendar (W), Mumbai

◆ I was detected cirrhosis of liver and diabetes. Well-known doctors gave up. I visited Patanjali Yogpeeth and took Ayurvedic medicines after consultation. Now I am totally healthy and taking some Ayurvedic medicines. I am also practising Pranayam regularly.

– Premprakash Bhatia, Lajpat Nagar, Kanpur

Jaundice

I was suffering from jaundice since last one year. Renowned doctors treated me but there was no relief. I was on death bed. The serum bilirubin in blood was 43.67. Doctors said it was incurable and I lost all hope. I consulted Acharya Balkrishna Ji and started practising Pranayam. I was also taking Ayurvedic medicines and slowly I started recouping. The serum bilirubin started reducing and I got a second life with the blessings of Acharya Ji.

– Ashish Kumar, Bahadarbad, Hardwar

Before Treatment

Clinic : 276616 : 274042
Phone : Resi. : 274070
Fax : 091-01332-276616

KAUSHIK PATHOLOGY CLINIC

Between B.S.M. Tiraha Govt. Inter College Near Gaushala Roorkee-247 667

Dr. SURENDRA KR. KAUSHIK, M.D. (Path) — Dr. (Mrs.) MANISHA KAUSHIK, M.B.B.S.

Date: 02/02/2004 — Srl. No. 71
Name: MR. Ashish Kumar — Age — Sex: M
Ref'd By: Dr. Vinay Kumar Gupta M.D.

Test Name	Value	Unit	Normal Value
BIOCHEMISTRY			
TOTAL BILIRUBIN	43.67	mg %	0.20 - 1.00
CONJUGATED (D. Bilirubin)	25.30	mg %	0.00 - 0.20
UNCONJUGATED (I D Bilirubin)	18.37	mg %	

Result rechecked and confirmed

Printing Checked By — Dr. Surendra Kr. Kaushik, M.D. (Path)

After Treatment

Fax : 091-01332-276...

KAUSHIK PATHOLOGY CLINIC

Between B.S.M. Tiraha Govt. Inter College Near Gaushala Roorkee-247 667

Dr. SURENDRA KR. KAUSHIK, M.D. (Path) — Dr. (Mrs.) MANISHA KAUSHIK, M.B.B.S.

Date: 06/05/2004 — Srl. No. 450
Name: MR. Ashish — Age — Sex: M
Ref'd By: Dr. Vinay Kumar Gupta M.D.

Test Name	Value	Unit	Normal Value
HAEMATOLOGY			
HAEMOGLOBIN (HB)	11.1	gm %	13.0 - 18.0
BIOCHEMISTRY			
TOTAL BILIRUBIN	2.02	mg %	0.20 - 1.00
CONJUGATED (D. Bilirubin)	0.70	mg %	0.00 - 0.20
UNCONJUGATED (I D Bilirubin)	1.32	mg %	
SGPT	39.3	IU/L	[illegible] - 42.0

Printing Checked By — Dr. Surendra Kr. Kaushik, M.D. (Path)

NOT FOR MEDICOLEGAL [illegible]

The total bilirubin, direct bilirubin, and indirect bilirubin were 43.67, 25.30 and 18.37 respectively before treatment and Pranayam. After three months of practice and Ayurvedic treatment the levels dropped to 2.02, 0.7 and 1.32 respectively.

Cholelithiasis

Cholelithiasis

◆ I got stone in my gall blader since last 7-8 months, doctors told me to get operated. I took medicines prescribed by Swamiji and also started practising Pranayam. After 2-3 months when I got my ultrasound done the reports were completely normal. After knowing that I do not have any stone in my gall bladder, I felt extremely happy.

– Mayanarayan, Vikasnagar, Lucknow

Before Treatment

YASHDEEP ULTRASOUND AND DIAGNOSTIC CENTRE

Established by
Prof. P.K. Srivastava
M.B.B.S., M.D (Radiology), FICR, FICMU

SONOGRAPHIC FINDINGS

MRS.MAYA — AGE: [illegible] — DATE: 15/12/2005 — SEX: F
VAIDYA TRIBHUVAN YADAV
WHOLE ABDOMEN

Gall bladder is well visualized. Lumen is distended and shows few fine echogenic particles floating freely in the GB lumen. Particles measure 2mm each in size. CBD is normal in caliber. No obstructive biliary pathy seen.

Liver is normal in size, shape & position. Echo texture is normal. No evidence of any focal mass is seen in the liver.

Spleen is normal in size & shape. Echo texture is normal. No evidence of any focal mass is seen in the spleen.

Pancreas is normal in appearance. Echo texture is normal. No focal mass is seen. Retroperitoneum is free.

Both kidneys are well visualized. They are normal in size & shape. Echo texture is normal. [illegible]

Uterus is well visualized. [illegible]

Both ovaries are small in size and shape. [illegible] Pouch of Douglas is free.

Urinary bladder is well visualized. No evidence of any focal mass is seen in the urinary bladder. Walls are normal in thickness. No calculus shadow seen in the urinary bladder.

No fluid seen in peritoneal cavity. No abdominal lymph nodes seen.

INFERENCE:
FEW FINE MICRO CALCULI FLOATING IN THE GB LUMEN WITH NORMAL HEPATORENAL AND PELVIC STUDY.

After Treatment

YASHDEEP ULTRASOUND AND DIAGNOSTIC CENTRE

Established by
Prof. P.K. Srivastava
M.B.B.S., M.D (Radiology), FICR, FICMU

SONOGRAPHIC FINDINGS

SMT. MAYA — AGE: 51YRS — DATE: 13/03/2006 — SEX: F
VAIDYA T. YADAV
WHOLE ABDOMEN

Gall bladder is well visualized. Lumen is anechoic. No evidence of any calculus shadow seen in GB. CBD is normal in caliber. No obstructive biliary pathy seen.

Liver is well visualized. It is normal in size, shape & position. Echo texture is normal. No evidence of any focal mass is seen in the liver.

Spleen is normal in size, shape & position. Echo texture is normal. No evidence of any focal mass is seen.

Pancreas is normal in appearance. Echo texture is normal. No evidence of any focal mass is seen. Retroperitoneum is free. No evidence of any fluid collection is seen in peritoneal cavity.

Both kidneys are well visualized. They are normal in size, shape and position. Echo texture is normal. Rt kidney measures 81x30mm in size. Lt kidney measures 80x40mm in size. No evidence of any calculus shadow seen on either side. No evidence of any obstructive uropathy seen on either side.

Urinary bladder is normal in appearance. Walls are normal in thickness. No evidence of any focal mass or calculus shadow is seen in UB.

Uterus is well visualized. It is anteverted and anteflexed. It is small in size and shape. It measures 51x21x28mm in size. No evidence of any focal mass is seen. Endometrial echoes are thinned out. No fluid collection is seen in uterine cavity.

Both ovaries are well visualized. They are small in size & shape. Echo texture is normal. Rt. ovary measures 18x11mm in size. Lt. ovary measures [illegible] in size. No adnexal mass seen on either side. Pouch of Douglas is free.

INFERENCE:
NORMAL HEPATOBILIARY AND PELVIC STUDY.

Sonologist

At pre-Pranayam stage the patient's ultrasound reports verified presence of gall stones but post-Pranayam reports were quite normal.

◆ I was suffering from obesity and later it was found that I had stone in my kidney. After this I also got stone in my gall bladder. I saw Swami Ramdevji's programme on Aastha Channel and I started practising Pranayam. Now I am doing Pranayam for the last six months. I have also reduced fat from my body and the stone in my kidney is also cured. The size of stone in my gall bladder has been reduced from 1.23 to 0.4 cm.

– Mousuni Das, Dharalsavar PO Agartala , Tripura

◆ I was very disturbed because of stone in my gall bladder, for this I got my ultrasound done which indicated that the stone size was about 14.7 mm. I started practising Pranayam as told by Swami Ramdevji and after some time in sonography reports showed that the size got reduced to 11.2 mm and 0.9 cm. In this way the size of my stone, in my gall bladder got reduced.

– Uttam Kumar Shah, Pratapnagar, Agartala, Tripura

Gynecological Disorders

Uterine Fibroid and Ovarian Cyst

◆ I had ovarian cyst and doctors suggested operation. I refused and at the same time I came to know about Swamiji's Yog and Pranayam. I also started practising Pranayam and took Ashram medicines. The tumour was cured completely and now I am totally healthy.

– Sumitra Kumari, Chakradharpur, Sinhbhoom, Jharkhand

Before Treatment

Dr. PRADHAN'S HEALTH CENTRE
THANA ROAD, CHAKRADHARPUR - 833102
West Singhbhum (Jharkhand)
DIVISION OF ULTRASOUND
Patient's Name Miss Sumitra   Age [illegible]
Address Chakradharpur   Date [illegible] 2006
USG Lower abdomen.
Referred by Dr. P. Pradhan M.D (O&G)
REPORT
Urinary bladder: [illegible]
Uterus: [illegible] cervical canal is free. [illegible]
Adnexa: Right ovary – It is normal in size and shape. No SOL seen. Left ovary shows a cystic SOL measuring 5.0 x 4.0 cm, with smooth and regular margin. [illegible]
Impression: Ovarian cyst (Lt).
Thanks for referral
UltraSound is a diagnostic aid only, all reports should be correlated with clinical findings and repeated if disparity is seen & not valid for MEDICOLEGAL purposes

After Treatment

Dr. PRADHAN'S HEALTH CENTRE
THANA ROAD, CHAKRADHARPUR - 833102
West Singhbhum (Jharkhand)
DIVISION OF ULTRASOUND
Patient Name Miss [illegible]   Age [illegible]
Address Chakradharpur   Date 5/8/2006
USG/ECHO Lower abdomen
Referred by Dr P. Pradhan M.D (O&G)
REPORT
URINARY BLADDER : Urinary bladder is normal in shape and size. Walls are smooth and regular. Lumen is anechoic.
UTERUS : Uterus is normal in shape and size. It is anteverted in position. Myometrial echo-texture is homogenous. Uterine cavity is empty. Cervical canal is free. Uterus measures – x x cm.
ADNEXA : Right and left ovaries are normal in shape and size. No SOL seen on either side
Rt ovary measures – } Normal.
Lt ovary measures – }
IMPRESSION : NORMAL STUDY
Thank for referral.
UltraSound is a diagnostic aid only, all reports should be correlated with clinical findings and repeated if disparity is seen & not valid for MEDICOLEGAL purposes

The size of ovarian cyst was 5cm X 4cm before Pranayam. After Pranayam and Ayurvedic treatment reports came out normal.

◆ For last many years I was suffering from uterine fibroid, paralysis and lumps in muscles. I practised Pranayam and Yog as told by Swamiji and now I am absolutely healthy.

– Medha Alkari, 3 Cross Road, Mumbai

◆ Ovarian cyst was detected and doctors advised operation. I refused for the operation and at the same time somebody told me about Swami Ramdev Baba's Yog and Pranayam. I also practised Pranayam and took Ashram medicines and the cyst got cured. Now I am enjoying good health.

– Priyanka Priyashri, Bhoorkunda, Hazaribagh, Jharkhand

Before Treatment

VINAYAK ULTRASOUND
HINOO, RANCHI -834002

Patient's Name: PRIYANKA PRIYASHREE ... Reg. No. ...
Referred by Dr.: (MRS) L PANDIT ... U/S No. VS1167
Part Scanned: PELVIC ORGANS ... Date 1167 ... 20-10-05

THANK YOU FOR THE REFERENCE

UTERUS

Uterus was A/V & measured 7.5/2.6 cms. Myometrial echoes was normal.

Endometrial echoes were central. (0.4 cms)

OVARIES

Rt ovary measured 4.8/2 cms.

Lt ovary measured 4.2/1.8 cms Small peripheral cysts seen in both the ovaries.

KIDNEYS

Rk measured 9.8 cms & was normal.

Lk measured 8.2 cms & was normal.

IMPRESSION

Poly cystic ovaries.

Ultra Sonologist

After Treatment

Vinayak Ultrasound
LAKSHMI NURSING HOME
MAIN ROAD, HINOO, RANCHI-834002
☎: 0651-2252930

Dr. Manisha Singh

Patient's Name: PRIYANKA PRIYASHREE
Referred by Dr.: (MRS) L PANDIT U/S No. 1274
Part Scanned: PELVIC ORGANS Date: 30.12.06

Thank You For the Reference

UTERUS

Uterus was A/V & measured 7.7/3.1 cms. Myometrial echoes was normal.

Endometrial echoes were central.(0.6 cms)

OVARIES

Rt ovary measured 3.3/1.8 cms & was normal.

Lt ovary measured 3.9/1.6 cms & was normal.

KIDNEYS

Rk measured 10.3 cms & was normal.

Lk measured 9.8 cms & was normal.

IMPRESSION

No cysts in both the ovaries seen.

Not Valid for Medico Legal Purposes

Ultra Sonologist

The patient had poly cystic ovaries before Pranayam and treatment. The ultra-sonography report was normal after the treatment and Pranayam.

◆ I had uterine fibroid in my womb, I used to face acute pain and menstruation was also too high. I was not getting results from any medical treatment. Doctors recommended me to remove my uterus because of which I had terrible depression. Then I started doing Pranayam as guided by Swamiji and the disease of my uterus got cured. My depression and unhappiness was also over. I also had skin diseases and I got relief from it as well. I am living very happy life by the grace of Swamiji.

– Shrimati Maya, Rohini, Delhi

◆ I was suffering from several problems. I used to experience pain in my uterus and ultrasound reports showed swelling in uterus and fibroid growth. Doctors advised operation and said that uterus has to be removed. But I had lot of faith in Swami Ramdevji and started practising Yog and Pranayam. I also took Ashram medicines and the latest medical tests showed normal condition of uterus and there was no tumour or pain. Yog and Pranayam proved to be beneficial.

– Shankuntala, Hamirpur, U.P.

Before Treatment

9415474552
0512-2312339

ARUN SHARMA DIAGNOSTIC CENTRE
37/52, GILISH BAZAR, (NEAR KOTWALI CHAURAHA), OPP. BHALLA MEDICAL STORE, SHIVALA ROAD, KANPUR

PATIENTS NAME : SHAKUNTALA — DATE 27.1.06
REF. BY.- DR. - SUMAN SINGH M S

ULTRASOUND OF LOWER ABDOMEN

BOTH KIDNEYS ARE NORMAL IN SIZE, SHAPE AND POSITION WITH NORMAL CORTICAL PARENCHYMAL ECHOGENECITY AND THICKNESS. NO CALCULUS OR MASS SEEN. PELVI-CALYCES SYSTEM ARE NORMAL. RENAL SINUSES ARE NORMAL. CORTICO-MEDULLARY RATIO IS NORMAL. [illegible] ARE NORMAL.

BOTH URETERS ARE NORMAL IN COURSE AND CALIBRE.

URINARY BLADDER SHOW NORMAL FILLING WITH THICKENED BLADDER WALLS [illegible] SEEN. RESIDUAL URINE IS MEASURING ABOUT 340 ML.

UTERUS IS ENLARGED, ANTIVERTED WITH SMALL FIBROID MEASURING ABOUT 2.9 X 2.4 CM [illegible] POSTERIOR WALLS.

CERVIX IS NORMAL IN SIZE, SHAPE AND POSITION.

BOTH ADNEXAE ARE CLEAR & BOTH OVARIES ARE NORMAL.

IMPRESSION :- 1. SMALL FIBROID UTERUS.
2. CYSTITIS WITH LARGE AMOUNT RESIDUAL URINE.

Dr. ARUN SHARMA

Kindly Note !

After Treatment

DHANWANTRI
ULTRASOUND & X-RAY CENTRE

Dr. Ravinder Goyal — Dr. Alka Goyal

Name of Patient : Mrs.Shakuntla — Age/Sex
Referred Courtesy : — Date 13-9-06

ULTRASOUND/X-RAY REPORT

LOWER ABDOMINAL SONOGRAPHY

UTERUS — Uterus is measuring 7.5 x 4.2 x 3.8 cm in size. Its shape & position appear normal. Endometrial echoes appear normal. No intra uterine mass or fibroid is detected.

ADENEXAL REGION — Are clear.

CUL-DE-SAC — No free fluid collection seen in cul-de-sac region. No pelvic mass or pelvic lymphadenopathy seen.

IMPRESSION — No sonological abnormality seen on U/s examination of lower abdomen.

(Radiologist)

Ultrasound reports before treatment and Pranayam showed fibroids in uterus and cystitis which were cured after practice of Pranayam.

◆ I was suffering from joint pain and lumps in my womb. Doctors adviced me to undergo surgery but I was very scared of getting operated. I started consuming medicines prescribed by the Ashram and also started practising Pranayam; now after 10 months I am absolutely healthy and I am not even taking any medicines.

– Priyanka Vashist, Pawan Puri, Bikaner

◆ I had ovarian cyst and uterine fibroid. Gynecologist adviced me to get operated and suggested to remove my utreus. I saw Aastha Channel and started practising Pranayam as told by Swamiji. After 4 months my ultrastonography report is absolutely normal. Before doing Pranayam my weight was 38 kg and now it is 45.5 kg. Now I am absolutely healthy.

– Beena Pani, Nadia, West Bengal

Before Treatment

KO X-RAY & IMAGING INSTITUTE

r. S. K. Sharma

Dr. B. Basak
Dr. G. Ghosh
Dr. P. K. AIN
Dr. V. K. SHARMA

MS BINAPANI DEBTA 36 YEARS 17.04.2006
DR K C GHOSH V839

SONOGRAPHY OF LOWER ABDOMEN

Urinary bladder is normal in shape. Walls are smooth and regular. Lumen is clear.

Uterus is anteverted and bulky in size. Myometrial echopattern is heterogenous. A SOL seen anteriorly, measuring 1.8 X 1.8 cm. in size. Midline echo is normal. Cervical canal is normal.

Both ovaries are normal in shape and size. Parenchyma of both ovaries show tiny cysts.

IMPRESSION :- • Uterine fibroid.
• Cystic ovaries.

Advised clinical correlation & further investigation if indicated.

DR S K SHARMA DR V K SHARMA DR B BASAK DR G GHOSH

After Treatment

JEEVAN REKHA

LIVER

GALL BLADDER

COMMON DUCT

PANCREAS

SPLEEN

PORTAL AND SPLEENIC VEIN — PORTAL AND SPLEENIC VEIN APPEARS NORMAL

KIDNEY

URINARY BLADDER

UTERUS

OVARY — BOTH THE OVARIES APPEARS TO BE NORMAL

IMPRESSION -MILD SPLENOMEGALY

Dr. Bipasha Adhvaryu (MBBS)(Sonologist)
TRAINED IN RADIOLOGY
March 12, 2007

The patient was having uterine fibroid before doing Pranayam and now it is completely cured.

◆ I was suffering from uterine fibroid and migraine since long time because of that I used to get headache and ache in stomach. I was depressed in life. I was advised to get operated. I am doing Pranayam as told by Swamiji from last 4 years and now I am feeling absolutely healthy. Before I used to take pain killers and now I do not need them. My uterine fibroid is completely cured.

– Durga Mishra, Vinayak Nagar, Chandarpur

◆ Since last one year I had uterine fibroid because of this I suffered a lot. Doctors advised to get operated and to remove the womb. One day I saw Swamijis programme on Aastha Channel since then I started doing Pranayam regularly. After doing Pranayam the fibroid in my womb is cured. The ultrasound reports are also normal.

– Renu Haldar, Hughli, West Bengal

Before Treatment

CHINSURAH DIAGNOSTIC CENTRE
A UNIT FOR X-RAY & ULTRA SONOGRAPHY

Founder
DR. TARAK CHANDRA GHOSH
(MBBS DMRE)
Ex. Prof. Medical College

HOSPITAL ROAD,
CHINSURAH HOOGHLY
PIN 712 101
PHONE 2680 9031

Patient's Name: SMT. RUNU HALDER | Age: 35 YEARS
Address: [illegible], HOOGHLY | Sex: FEMALE
Referring Doctor: MRINAL KANTI GHOSH | Date of Report: 27/3/2006

USG OF LOWER ABDOMEN

REPORT

URINARY BLADDER :: Optimally distended with smooth regular wall. No intraluminal calculi or SOL seen.

UTERUS & ADNEXAE VISUALISED THROUGH THE BLADDER WINDOW.

UTERUS :: Normal in size, maintaining normal shape with regular outline. Myometrial echotexture is homogeneous & uniformly granular. No focal or diffuse SOL seen in the uterus. No deviation of midline endometrial echo noted. Uterine cavity is empty.

Two Nabothian cysts are seen in the cervical region. One in the anterior cervix measures 7.5 x 6.7 mm & the other in the posterior cervix measures 6.7 x 6.7 mm approx.

Uterus measures :: 6.92 Cm. x 5.36 Cm. x 3.67 Cm.
Endometrium is 10.4 mm. in thickness.

BOTH OVARIES ::

Lt. Ovary
Lt. Ovary is normal in size and shape. Parenchymal echotexture is homogeneous with normal follicle. No cyst or SOL detected.
Lt. Ovary measures :: 2.77 Cm. x 1.13 Cm.

Rt. Ovary
Rt. Ovary is seen to be slightly enlarged & is seen to contain a clear cystic SOL inside measuring 26.4 x 17.9 mm approx.
Rt. Ovary measures :: 4.17 Cm. x 1.96 Cm.

P.O.D :: Clear.
BTH ADNEXAE :: Clear.

IMPRESSION

(1) Two Nabothian cysts seen in the cervical region— One in the anterior cervix & the other in the posterior cervix.
(2) Slightly enlarged Rt. Ovary having a clear, cystic, SOL inside. The Cystic SOL measures :: 26.4 x 17.9 mm approx.

INDICATION: Clinical [illegible]

After Treatment

साई डाईग्नोस्टिक सेन्टर
COLOUR ULTRA SOUND | X-Ray | E.C.G. | PATHOLOGY

G 3-4 Super complex, opp. Prem Nagar Ashram, HARDWAR

Dr. Satnal Chandra

Date 13/10/2006 | Ref No. [illegible]
Name MRS. RUNU HALDAR | Age [illegible] | Sex F
Ref'd By PATANJALI YOG PEETH

ULTRA SOUND - LOWER ABDOMEN

The Urinary Bladder is Normally distended as required for lower Abdomen U/S Examination.

Uterus is anteverted with normal size, shape and position with healthy and homogeneous echotexture. The Endometrial echoes are prominent and cervical mucosa echogenicity normal. No cyst or mass noticed in Uterine Echotexture. The Cul de sac is free fluid fluid

No free fluid seen in pelvis or no adenopathy noticed in Pelvic region noticed.

Both Ovary and adnexa are normal. No tubo-ovarian cyst or mass noticed

No evidence of ectopic lesion of soft tissue mass seen in pelvic region.

Normal Gall Bladder, Liver and Both Kidney with Ureter.

No tenderness could be elicited on applying Ultrasonic transducer in hypogastric region.

Opinion / Impression :
Normal Anteverted uterus with normal texture with normal adnexa. SIZE- 72X34X34 mm . Please exclude > D.U.B.
No cyst or mass or free fluid seen in pelvic region
Nothing significant or specific noticed in Ultrasound Study.

Thanks for reference & Trust

Dr. Satnal Chandra

The patient was having Fibroid stone in womb before doing Pranayam and later after doing Pranayam the ultrasound report is normal.

◆ I was suffering from uterine fibroid since long time, I was taking allopathic medicines and doctors were advising me to get operated. One day I saw Swamiji's programme on Aastha Channel and started practising Pranayam, after doing Pranayam for about 8-10 months I am absolutely healthy. Swamiji has saved me from surgery.

– Mithilesh Bhardwaj, Air Force Station, Barakachpora, Kolkata

Since last one year I had pain in my left side of the stomach, my monthly cycles were also irregular. Doctors told me after check up that I have cyst in my left ovary for which I will have to get operated. I started practising Pranayam as told by Swamiji, now I am doing Pranayam since last 6 months. I got my ultrasound done after 3 months of Pranayam practice and I found that there was no cyst. I am absolutely healthy now. Swamiji has saved me from surgery. I am very grateful to him.

– Aarti Sahu, Koyal Nagar, Raurkela

Before Treatment

M. S. SAHU, M.B.B.S (BU) MD (BU)

After Treatment

Phone : 2470033

PURNIMA NURSING HOME AND DIAGNOSTIC CENTRE

MAIN ROAD, JHIRPANI, ROURKELA - 769 042

Recognised by Govt. of Orissa. Regd. No. OR/30/0028/GCL/2004

ULTRASOUND SCANNING REPORT

ID No. 1114

Date 19 03 2006

Name Aarti Sahu

Reffered by Dr. M. S. Sahu

With Films / With Thermal Print / Without hard Copy

The patient was having cyst in womb before doing Pranayam and later after doing Pranayam the ultrasound report is normal.

◆ I was suffering from tumor from a very long time, doctors told me to get operated but I started practising Pranayam instead of getting operated. After doing Pranayam for 5-6 months I got myself checked, my tumor had disappeared. I was extremely happy. Swamiji has saved me from surgery.

– Sudha Tiwari, Azad Nagar, Jabalpur

◆ I was suffering from stone in uterus because of which I was not able to stand for a long time and my menstruation cycles were also irregular. When I consulted few doctors they advised me to remove my uterus. Then I started practising Pranayam after seeing Swamiji on Aastha Channel, now I am practising Pranayam from last 3 years. After doing Pranayam my stone in uterus is cured and my menstruation cycles are regular. My ultrasound report is also normal.

– Krishni Singh, Korba, Chhattisgarh

Before Treatment

ULTRASONOGRAPHY REPORT

Name : Mrs. KRISHNI
Age / Sex : 34 Yrs / F
Address : Subhas Block
Refd. by : Dr. Mrs. S. BASU
Clinical : USG – Abdomen & Pelvis

UPPER ABDOMINAL

HEAPTO BILLIARY : Billiary radicles & CBD are within normal dimention.
GALL BLADDER : Normal in size & shape. No biliary sludge or calculus seen. No oedema in GB Wall seen.
KIDNEYS : Hydronephrosis seen.
PANCREAS : Normal in echopattern. No cystic or solid lesion seen
DIAPHRAGM : Both hemidiaphragm are normal & move with respiratory excursion.
PARA AOTIC LYMPHNODES : No enlargement observed

PELVIC SONOGRAPHY

BLADDER : No peploma, calculus or diverticulum seen.
UTERUS : Antiverted ; homogenous ; Enlarged in size with prominent echogenic Endometrial line. One hypoechoic lesion seen in fundal myometrium ; With mild indentation to bladder.
fibroid = 15 x 12 mm
OVARIES : Both are normal in echopattern & size. Follicles seen.
CUL-DE-SAC : No Free fluid seen in cul-de-sac.
ADNEXAE : Both are normal
IMPRESSION : INTRA MURAL CUM SUB SEROSAL FIBROID

ULTRASONOLOGIST
M.D. [Radiology]

After Treatment

COLOUR ULTRA SOUND | X-Ray | E.C.G. | PATHOLOGY

G-3-4 Super complex, opp. Prem Nagar Ashram, HARDWAR

Refd By PATANJALI YOG PEETH

ULTRA SOUND - LOWER ABDOMEN

Normal Gall Bladder, Liver and Both Kidney with Ureter.

Opinion / Impression :

Nothing significant or specific noticed in Ultrasound Study.

[P.T.O.]

THE CONTENTS OF THIS REPORT IS ONLY A OPINION NOT THE DIAGNOSIS PLEASE NOTE

The patient was having Fibroid in womb before doing Pranayam and later after doing Pranayam the ultrasound report is normal.

◆ I had stone in my womb since last 3 years, there was a lot of trouble due to excess bleeding during my menstruation cycles. Doctors advised to remove uterus. Then I started practising Pranayam as guided by Swami Ramdevji. After regular practice of Pranayam my Fibroid (tumor) in womb is completely cured. Now I am absolutely healthy.

– Poonam Aggarwal, Dhanbad

Since last 2-3 years I used to have excess bleeding during my menstruation cycle. Doctors advised to remove uterus. I got scared as I already had three operations done before. I kept consuming allopathic medicines. After 4-5 months when there was no relief; my lady doctor suggested me to go to Swami Ramdevji. On February 2006 I took treatment from Ashram and started doing Pranayam regularly, 1-2 months later I started getting relief and I got very confident that I can get cured without operation. When I got myself checked in July 2006 then I actually found that there was no tumor in my uterus. I am really obliged to Swami Ramdevji that he helped me to get cured without operation in very short time.

– Saroj Gupta, Janak Puri, Delhi

Before Treatment

Y X-RAY & SCAN CLINIC PVT. LTD.

Date 21/04/2006 Sl No 42
Name MRS SAROJ GUPTA Age 42 Yrs Sex F
Ref By DIVYA YOG MANDIR

USG LOWER ABDOMEN + TVS
USG DONE ON 4D MACHINE

- Scanning was done using a convex scanner and TV probe.
- Scans show anteverted uterus of normal echo pattern and contour & measuring 11.2 x 4.5 x 5.8 cm.
- Multiple hypoechoic masses seen in the body of uterus measuring 2.7 cm., 2.4 cm., 2.2 cm, 2.1 cm.
- Both the adenexae are clear
- Both the ovaries are of normal size and echo pattern.
- Bladder is filling normally and does not show any intraluminal pathology.
- No pelvic collection seen

IMPRESSION :- MULTIPLE FIBROID UTERUS.

DR PANKAJ SHARMA
RADIOLOGIST

Dr. RAVI KAPOOR
SR CONSULTT. RADIOLOGIST

After Treatment

Star Imaging & Path Lab
(A High tech unit of JANTA X-RAY CLINIC)
4B/4, TILAK NAGAR, NEW DELHI - 110018

Patient Name	: MRS. SAROJ GUPTA	Lab Reg No.	: ST2007-10060737
Referring Doctor	: Dr. DIVYA YOG MANDIR [VP]	Age	: 42 Years
Corporate Name	: –	Sex	: Female
Date	: 30/07/2006		

ULTRA-SOUND FOR LOWER ABDOMEN

URINARY BLADDER is normal in wall thickness and ... contents

UTERUS is ... in size and anteverted in position

MYOMETRIAL echotexture is normal with no focal mass lesion

ENDOMETRIUM is normal with a thickness of 6 mm

BOTH OVARIES are normal in size and echotexture
RIGHT OVARY not seen due to bowel gas

BOTH ADNEXA are normal with no evidence of mass lesion

No free fluid seen in cul-de-sac

OPINION: FINDINGS ARE S/O BULKY ELONGATED UTERUS

Dr.D.PRASHANT

The patient was having Multiple Fibroid in womb before doing Pranayam and later after doing Pranayam the ultrasound report is normal.

Infertility and Fallopian Tube Blockage

♦ Since last many years my menstruation cycle used to occur after 4-5 months and there was no ovulation of egg in my ovaries. After getting a lot of treatment I was not getting any benefit from anywhere. Then I started practising Pranayam as guided by Swami Ramdevji. After regular practice of Pranayam my menstruation cycle got regular. Then I got ovulation study done and I found that there was timely ovulation in my ovaries. I am very obliged to Swamiji.

– Soniya, Mandi, Himachal Pradesh

Before Treatment

Banga Diagnostics
Near Zonal Hospital, Hospital Road, Mandi (H.P.) -175 001
Ph. : 01905-225260, 221831
T Scanning
ndoscopy
Color Doppler
Laboratory
Ultrasound
X-Rays

Name Of Patient : Sonia
Refd. By: Self
Coverage: Lower abdomen
Date: 05 11 04

Urinary bladder is uniformly distended and shows no evidence of any mass or calculi. Wall is thin.

Uterus is anteverted and normal in size and texture
Myometrial texture is uniform.
Central endometrial echo complex appears normal.

Both ovaries within normal limits of size. Multiple small follicles seen in both ovaries The largest of the follicle measures 11.4mm and is seen in the left ovary.

No fluid seen in the cul de sac.

(above findings for clinical correlation)

IMPRESSION : PCOD WITH NO EVIDENCE OF FOLLICLE MATURATION

Sonologist :
Dr. Ravi Kumar

After Treatment

...nga Diagnostics
...l Hospital, Hospital Road, Mandi (H.P.) -175 001
Ph. : 01905-225260, 221831
...or Doppler
...oratory
Ultrasound
X-Rays

Name Of Patient :Sonia
Covrage: Ovulation Study
Date : 18.12.04

Urinary bladder is uniformly distended and shows no evidence of any mass or calculi. Wall is thin.
Uterus is anteverted and of normal size measuring 7.6cms in length
Myometrial texture is uniform. Central endometrial echo complex appears normal.
Both ovaries normal in size. Multiple small follicles seen in both the ovaries
No fluid seen in the cul de sac.

LMP : 27.11.04
08.12-04
13th day of cycle.
The dominant follicle seen in the left ovary measuring 10 mm
(10 12-04)
15th post menstrual day: The dominant follicle measures 12.4mm.
(14-12-04)
19th post menstrual day: The dominant follicle measures 21.2mm.
(17-12-04)
21st post menstrual day : The dominant follicle measures 25.8mm
(19-12-04)
22nd post menstrual day:: DEFLATION OF FOLLICLE INDICATING OVULATION.
EM thickness = 7.0 mm.
Opinion : Ovulatory cycle ,with the ovulation occurring appr. between the 21st and 22nd day of cycle .
(above findings for clinical correlation)

Sonologist :
Dr. Ravi Kumar

The patient had problems of ovulation in ovary before doing Pranayam and later after doing Pranayam the ovulation is normal.

♦ I was married 13 years back but we were not blessed with children. After three years of marriage life I was detected tumour in ovary and doctors suggested me to adopt a child. They did not advice operation with a saying that tumour would not affect getting pregnant. In the meantime I underwent laproscopy four times and the body had become weak. I was also suffering from other ailments like severe stomach ache, choked throat, and doctors were suggesting operation for these problems. All I could think about was having a child and everything else seemed minor. I was very upset and managed to keep a smile on my face. I used to do Yog from childhood but started doing Pranayam after watching Swamiji's programme. I did not realize when I conceived. and according to doctors everything is normal. My ankle and throat problems have also been cured.

– Archana Mishra, Armament Section, 32 Wing Air Force, C/o 56 APO

◆ I got married 8 years back but we do not have any child till now. I got myself treated from several places however I got no positive relief from anywhere. When I came to know about Swamiji and his Ashram then after consulting we started taking medicines. Along with medicines we also started doing Pranayam. After regular practice of 3 months Pranayam and medicines I came to know that I am pregnant. I will always be grateful to Swamiji.

– Neena, Panki, Kanpur

Before Treatment

AHUJA PATHOLOGY

118/72, Kaushalpuri, Gumti No.5,
(Near Gumti Plaza), Kanpur, Tel : 233180

HISTOPATHOLOGY

Patient's Name Mrs.Neena　　Date 03-12-04
Age 32 yrs　　Sex F　　Clinician Dr.S.K.Juneja

AP-1400

SPECIMAN ML - 3 yrs : No issue.
D & C done : Endometrial tissue send for HPE.

GROSS Single bottle received Containing multiple pale brown tiny tissue bit totally mg 1 cm.

MICROSCOPY Section studied showing round endometrial glands lined by stratified epithelium surrounded by dense stroma.
At area small aggregates of acute inflammatory cells are seen.
No obvious features of tuberculosis is seen.

IMPRESSION Non Secretory Endometrium with Acute Endometritis.

Dr. SURJEET SINGH AHUJA
MBBS FAGE MD (Path)
Consultant Pathologist

Special Facilities
- ELISA-Based Tests are done for TB, Hormones, TORCH, Thyroid & HIV
- FNAC & Biopsy

NOTE
This report is to help Clinician for better patients management. This is not valid for medico legal purpose. Discrepancies due to technical or typing errors should be reported within two days for correction.

After Treatment

NOW AVAILABLE • LOGIQ BOOK (HIGH END PORTABLE WHOLE BODY ULTRASOUND & COLOUR DOPPLER SYSTEM FOR BED SIDE STUDIES)

DAVE X-RAY, IMAGING & PATHOLOGY INSTITUTE

21-22, KAMLA NAGAR MARKET, KANPUR - 208 005

WHOLE BODY COLOUR DOPPLER SYSTEM
3D- ECHOCARDIOGRAPHY, TVS & TRUS
DEDICATED X-RAY MAMMOGRAPHY UNIT

• 300 M.A. X-RAY UNIT • ULTRASOUND THERAPY • S.W. DIATHERMY
• AUTO ANALYZER • ELISA READER • E.C.G. PORTABLE X-RAY UNIT

PATIENT NAME : MRS NEENA　　AGE :
　　SEX : FEMALE
REFERRED BY : DR S K JUNEJA　　DATE : 12 Jun 2004

SONOGRAM ABDOMEN- LOWER

THE URINARY BLADDER IS NORMAL.
THERE IS SINGLE FOETUS SEEN IN GESTATIONS AC IN UTERUS.
NO ACTIVE FOETAL MOVEMENT IS SEEN.
THE FOETAL HEART ACTIVITY IS NOT WELL APPRECIATED
THE GESTATIONAGE ACCORDING TO C R L IS 7 WEEKS 1 DAY THE PLACENTA IS ANULLAR POSITION.
THE SONOGRAPHIC STUDY SHOWS SINGLE INTRA UTERINE PREGNANCY MAY BE ASSOCIATED WITH BLIGHTED OVUM ?

ADV- REPEAT U SOUND STUDY AFTER 1- 2 WEEKS TO CONFIRM FOETAL HEART ACTIVITY AND GROWTH

(Dr. R. K. Dave)

Adarsh DIAGNOSTIC CENTRE

Patient's Name Mrs Neena　　Date 25/7/2005
Ref By Dr. Dr.Vaidh S.K.Singh

Urine Examination

Urine for Pregnancy Test is Positive.

Dr. Poonam Kainth
M D (Path)

The patient was having non secretory endometrium with acute endometritis. Doctors told that she will never be able to get pregnant but after tests the patient found positive in pregnancy tests.

◆ I am a Political Science Professor, for better health I used to do Yog before. I got married in the year 2000 and even after 4-5 years of marriage we faced problems having a child. We did whatever possibly we could but there was no positive result. Since May 2006 we started consuming medicines from Divya Yog Mandir Trust, Hardwar and we also started practising Pranayam and Yog. In June 2006, my wife got pregnant. In 2007, we were blessed by a child. You are a hope for childless couples like us whom you have blessed with Pranayam, Yog and Ayurvedic medicines.

– Dr Surendra Meena, Nagad, Madhya Pradesh

◆ I used to feel low due to childlessness. After visiting Swamiji's camp I started practising regular Pranayam, due to which I conceived. I am very happy with this miracle of Pranayam. Now my home will also be filled with the pleasing voice of a child. By the miracle of Pranayam taught by Swamiji and the Ayurvedic treatment from the Ashram I am lucky enough to become a mother.

– Indu Yadav, Birdopur, Varanasi

◆ My fallopian tubes were blocked and there was no relief even after allopathic treatment. I consulted many doctors but in vain. Regular practice of Pranayam and Ashram medicines opened fallopian tubes and other health problems were cured automatically.

– Pooja Goswami, Kanpur, UP

Before Treatment

PARAKH DIAGNOSTIC CENTRE

A CENTRE FOR EXCELLENCE IN DIAGNOSTICS

Pager : 9628503114

PATIENT NAME : MRS. POOJA
REFERRED BY : DR. INDU GOSWAMI
INVESTIGATION : H.S.G.

LEFT FALLOPIAN ... SUGGESTIVE OF BILATERAL ... BLOCK.

DR. MEENA CHAWLA
M.D. (RADIO-DIAGNOSIS)

Ultrasound ◆ Radiology ◆ Pathology ◆ E.C.G. ◆ Diathermy ◆ Nebuliser

The Science of Radiological Diagnosis is based on the Interpretation of various shadows produced by both the normal and abnormal tissues and are not always conclusive ● Further Biochemical and Radiological Investigation and clinical co-relation is required to enable the clinician to reach the final diagnosis.

After Treatment

Regency Hospital Ltd.

PATIENT NAME: MRS POOJA GOSWAMI
REFERRED BY : Dr. R.SINGH
DATE: 27/12/2005

X-RAY : H.S.G.

Uterus is normal in size, shape, outline & position.
Few lucent filling defects are seen suggestive of air bubble.
Both uterine tubes are well seen in their entire course and exhibit free peritoneal spill of contrast on either side.

IMPRESSION : NORMAL SIZE UTERUS WITH OPEN UTERINE TUBES.

(Dr. MONICA MEHROTRA)
M.D.

(Dr. AKHILESH SHARMA
M.D.

KINDLY NOTE

The above pathological report shows clearly that both the fallopian tubes were blocked, which opened after treatment.

Breast Tumor

◆ I had tumor in my breast. I started practising Yog and Pranayam taught by Swamiji. After practising Pranayam the tumor of breast is fully cured. Swamiji, you are spreading the light of Yog and Pranayam in the world and by which people like us are getting rid of their diseases.

– Anjana Das, Rajarahat Chekpur, Kolkata

◆ I had breast tumor. I consulted many doctors but got no relief. I contacted Divya Yog Mandir Trust and was advised to do Pranayam and take Ayurvedic medicine. I started doing regular Pranayam and using Ashram's medicines. Now I have fully recovered. Swamiji, you are like God for me.

– Hema Kutega, Kolkata

◆ I had tumor in both breasts. I got one tumor removed by operation in Mumbai. Doctors suggested me to get second tumor to be removed as well. Now after doing regular Pranayam, my second tumour has disappeared.

– Sheela Rai, Baxer, Bihar

Irregular Menstrual Cycle

◆ About two and a half years ago, excessive menstruation discharge started. When the blood discharge did not stop with the help of medicines then I under went TCRE (in which uterus endometrium's small pieces are taken out of the body, because of which the bleeding stopped). But I felt irritated and tired all the time. After practising Pranayam for two years my menstruation cycle began again and now I do not feel irritated or tired. Endometrium has again developed and at the age of 47 years now my menstruation cycle has again started.

– Smt. Gyanprakash, Jagritivihar, Meerut

◆ I faced the problem of Irregular menstruation cycle since a long time. My harmones were imbalanced. I used to take harmones supplements for that. After practising Pranayam for 6 months every thing is alright and now I am absolutely healthy. It is all because of your blessings and you have lit the lamp of Yog in the world.

– Sameeta R. Aneek, Vidyanagar, Chandrapur

Renal Calculi / Renal Failure

Renal Calculi

◆ I used to have slight stomach ache and medical tests revealed that I had fatty liver and stones in kidney. I was very upset and I practised Pranayam and took Patharchatta medicine as per your advice. After two months of Pranayam practice, test report showed normal liver.

– Sandeep Bansal, Nazarbagh, Lucknow

Before Treatment

Vivekananda Polyclinic
Ramakrishna Mission Sevashram, Lucknow 226 007
Phones: [illegible]
Report of: Radiology/CT-Scan/USG/C-Doppler/Pathology

NAME SANDEEP BANSAL AGE/SEX – [illegible]
HOSPITAL NO 98463 19/11/05

USG WHOLE ABDOMEN

LIVER :- Normal shape size and echotexture. Echoes are raised suggestive of fatty changes. There is no IHBR dilation seen. The liver margin is smooth. No focal lesion is seen in liver

GALL BLADDER :- Well distended, wall smooth. No calculus is seen.

CBD :- Normal caliber

PANCREAS :- Normal shape, size and echotexture.

SPLEEN :- Normal in size shape & echotexture.

KIDNEYS :- Right kidney :- Normal in shape size and echotexture. There is a 4mm size echogenic focus in middle calyx region, suggestive of small calculus. No hydronephrosis. Left Kidney normal shape size and echotexture. No calculus is seen. No hydronephrosis is seen.

URINARY BLADDER :- Well distended. Wall smooth. No calculus is seen.

PROSTATE :- Normal in shape, size and position. Echoes are normal.

There is no free fluid in peritoneal cavity.
No retro peritoneal lymphadenopathy is seen.

IMPRESSION :-
- FATTY LIVER.
- SMALL RIGHT RENAL CALCULUS.

[illegible]

Vivekananda Polyclinic is equipped with the State of [illegible] CT Scanner, Colour Doppler, High Resolution Ultrasound, [illegible] Echocardiography, TMT, PFT, EEG, and one of the most modern CCU, NICU, Dialysis, Neuro Surgery, Pathology and Biochemistry Labs with highly trained staff.

After Treatment

[illegible] OUND AND DIAGNOSTIC CENTRE

SONOGRAPHIC FINDINGS

AGE: [illegible] DATE: [illegible]

Both kidneys are well visualized. They are normal in size & shape. Echo texture is normal. Rt kidney measures 95x39mm in size. Lt kidney measures 97x43mm in size. No evidence of any calculus shadow seen on either side. No obstructive uropathy seen on either side. No focal mass is seen.

Prostate gland is well visualized. It is normal in size and shape. Echo texture is normal. It measures 42x20x40mm in size. Weight of the gland is around 18gms, which is within normal limits. No evidence of any focal mass is seen in the gland. No calcification is seen in the gland.

Urinary bladder is well visualized. No evidence of any focal mass is seen in the urinary bladder. Walls are normal in thickness. No calculus shadow seen in the urinary bladder.

IMPRESSION:
NORMAL STUDY.

The ultrasound test done before treatment showed 4 mm kidney stone and fatty liver, which was normal after Yog - Pranayam practice.

◆ There was a 8 mm stone in my kidney. Allopathic medicines were not beneficial and pain used to recur. I took Ayurvedic medicines from Patanjali Yogpeeth, which cured kidney problem and now I am not taking any type of medicine. I am completely healthy.

– Gopal Prajapati, Apna Nagar, Gandhidham

I had stone problem since birth and was operated twice but there was on relief. I could not go for operation due to economic constraints and I have been practising Pranayam since last two years. The stone problem has been cured and now I am totally healthy.

– Sarvottam Chintamanrao Godse, Latur, Maharashtra

◆ I had kidney stone and some tests were done when the problem recurred. The reports showed that kidney stones had formed. Doctors suggested immediate operation. I was very upset and started practising Yog and Pranayam regularly. Tests were done again after two months and there was no sign of stones. Doctors were also surprised to see the results. I am deeply inclined towards Yog.

– Kamla Sharma, Nishatgunj, Lucknow

◆ I had a stone and infection in my kidney. Due to acidity, I had lost my apetite. I got allopathic treatment including injections it helped me for a while but problem recurred. Then I started doing Yog and Pranayam as told by Swamiji. I am doing Pranayam for last two years. Now I have good digestion and my blood pressure has become normal. Size of stone has also reduced. Now I am totally off the allopathic medicines.

– Jagdish Chandra Sharma, Indra Puri, New Delhi

Renal Failure

◆ I was suffering from kidney problem, My serum creatinine was 7.2, serum protein was 6, SGPT was 63 adn SGOT was 84. Allopathic medicines cured fever but burning sensation in urine continued. I took Ayurvedic medicines from Divya Yog Mandir Trust and got a lot of improvement. I started practising Pranayam and now I feel much better. The reports are also normal.

– Dharamveer, Guhana, Sonipat

◆ I was admitted into hospital due to accumulation of water in stomach. Excess medication had increased urea and creatinine level. Then I took Ayurvedic medicines and practised Pranayam as per Swamiji's guidance. Now I am totally healthy. The creatinine, urea and potassium level is also normal.

– Amit Giri, Daltongunj, Jharkhand

◆ I was suffering from urinary infection. Passing urine was painful and it passed at a slow pace. Due to accumulation of urine in the urinary bladder, it caused acute pain in abdominal region. Investigation revealed that I had an enlarged prostrate gland. Allopathic medicines did not help much and then I started taking medicine from the Ashram and also started practising Pranayam. I am cured of all my problems. Ultrasound report showed considerable improvement. Along with there has been an improvement in my behaviour and my attitude is positive. After practising Pranayam I have stopped taking all the allopathic medicines.

– Chandreshwari Bhagat, New Ashok Nagar, Delhi

Before Treatment

ANANDA ULTRASOUND CLINIC
Hospital Chowk, Biratnagar
Phone No. 528626

ULTRASOUND REPORT

LIVER :- Normal in size, outline and echotexture, no space occupying lesion. Intrahepatic biliary duct not dilated. Portal and hepatic veins calibre normal.

G.B. :- Normal in size, outline and wall thickness, no calculus, no biliary sludge.

C.B.D. :- Normal in calibre, no calculus seen.

PANCREAS :- Normal in size, outline and echotexture, no calcification, pancreatic duct not dilated.

SPLEEN :- Normal in size, outline and echotexture, no space occupying lesion.

KIDNEYS :- Both kidneys are normal in size, outline and echotexture, no calculus, no hydronephrosis, no space occupying lesion.

No free fluid, no lymphnode in the abdomen and pelvis.

URINARY BLADDER :- Normal in position, outline and wall thickness, no calculus seen.
Post void residual volume of urine 192 cc

TRANSRECTAL SCAN

PROSTATE :- Size measured 41.4 x 29.2 x 41.8 mm (27.6 Gms) Larger in size regular outline normal echotexture no space occupying lesion

IMPRESSION :- 1) NORMAL UPPER ABDOMINAL SCANNING.
2) GR.I PROSTATOMEGALY.
3) SIGNIFICANT POST VOID RESIDUAL VOLUME OF URINE.

After Treatment

ASHISH DIAGNOSTICS
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Consultant Ultrasonologist & Radiologist

USG WHOLE ABDOMEN

Liver is normal sized with homogenous echotexture. No focal lesion seen in hepatic parenchyma. There is no evidence of intrahepatic biliary dilatation. Portal vein calibre is within normal limits.
Gall bladder is adequately distended. There is no evidenceve of any calculi, sludge or growth within gall bladder.
Gall bladder wall thickness & CBD calibre are within normal limits.

Both kidneys are normal in position, size, shape & echotexture. Parenchymal thickness is normal in both the kidneys. No calculus, calcification, cortical scarring or hydronephrosis noted in either of kidneys.

Rt. Kidney = 9.5 x 4.7 Cms.
Lt. Kidney = 9.9 x 4.9 Cms.

Pancreas is normal in size with homogenous echotexture. MPD calibre is within normal limits.
Spleen is normal in size with homogenous echotexture.

Major abdominal vessels are normal. No obvious abdominal lymphadenopathy seen.

No free fluid seen within the peritoneal cavity.
Urinary bladder is adequately distended. No intraluminal calculi, growth or mural thickening noted in bladder.
Prostate is normal in shape, size & texture.

(Dr. ASHISH ARORA)

* This is only professional opinion. It has to be correlated clinically.

A positive difference can be seen in the patient's ultrasound test before and after the treatment.

Obesity and its Complications

I was obese and used to feel embarrassed in attending social functions and gatherings. I have been practising Pranayam for the last three months and my weight has reduced by 20 kilos. I feel much better and I would like to thank Swamiji a million times.

– Akhilesh Kumar Gautam, Ghaziabad

◆ I was suffering from insomnia due to obesity and lacked efficiency at work place. I started practising Pranayam from January 2007 and my weight reduced by several kilos. I feel active and healthy and I am able to sleep properly.

– Lissa Amure, Glasgow, Scotland, UK

◆ I used to be stressed due to obesity. I started practising Yog and happiness had come back into my life. Sleeplessness, obesity, stress started reducing and my breathing improved. Pranayam indeed is the new mantra of my life.

– Louise Kelly Glasgow, Scotland, UK

◆ My work was very tiring and it caused a lot of stress. I became obese and suffered from sleeplessness, backache, sciatica, joint pain and cancer. I was stress free within two weeks of Yog practice and I was able to enjoy sound sleep. My body has become active and Yog has shown miraculous results.

– Mourine Atkil, Glasgow, Scotland, U.K

◆ Obesity was a major problem for me and I used to feel tired and I had lost interest in doing any work. I took part in Yog and Pranayam classes conducted by Sunita Poddar. My weight reduced by seven lbs within one month. This was indeed a great experience.

– Josephine MacGregor, Glasgow Scotland, UK

◆ I was suffering from arthritis, obesity and blood pressure for the last 15 years. I consulted many doctors but did not get any relief. I was extremely disappointed. One day my daughter saw your programme on Astha Channel and inspired me to do Yog. After a few days of practice I noticed considerable change in my life. My weight reduced from 83 to 61 kilos and waist size reduced by eight inches. I was very short tempered before but now I am very calm. My wife is also obese and after practising Yog her weight reduced from 109 to 83 kilos. My daughter also lost 22 kilos weight. Besides my daughter also had thick tumours in body, which are gradually reducing.

Before Treatment

After Treatment

– Om Prakash Sharma, Badla Chowk, Jalandhar, Punjab

◆ I saw your programme in the last week of March on Doordarshan and started practising all types of Pranayam like Bhastrika, Kapalbhati, Anulom-vilom, Bahya, Ujjayi etc. My weight was 105 kilo and now it has reduced to 71 kilo. I am enclosing both the photographs. I was also a patient of high blood pressure and joint pain, which is under control with regular practice of Pranayam. Now I am healthy and active.

Before Treatment

After Treatment

–Rajdev Dhiman, Roorkee, Hardwar

Diabetes

Genetic Diabetes

I was suffering from diabetes for last four years and my blood pressure was at 150/100. I took allopathic medicines, diabetes and blood pressure became normal for a few days but it started increasing after a few months. I am practising Pranayam regularly and now my blood sugar and blood pressure is normal. I am not taking medicines presently.

– Tapasi Pohar, Narottam Park, Kolkata

I was a diabetic and my fasting sugar level was 162 and PP was 395. I used to take 27 units of insulin in the morning and 18 in the evening. I used to feel weary and tired but after practising Pranayam there is no need to take insulin and my body has become active. I feel much better and energetic.

– Dipankar Das, Hugli, West Bengal

I was a diabetic patient and before practising Yog I used to take 35 and 22 units of insulin in the morning and evening respectively. I have been practising Pranayam for the last two years and have stopped taking insulin. I just take one tablet, I am very happy and do not have any kind of problem.

– Santosh, Khanpur, New Delhi

Diabetes and acidity are both hereditary in my family. Medicines were unable to control my sugar level. I am practising Pranayam regularly from April 4, 2004 and now PP sugar level is 96, fasting is 114 and acidity has been cured completely. All the problems have been relieved with the blessings of Swamiji.

– Fakirchand, Nabha, Patiala

◆ I was a patient of diabetes and blood pressure. The blood sugar was between 250-300 and blood pressure also used to be high. After practising Pranayam and using Ayurvedic medicines blood sugar and blood pressure are normal. Regular practice of Pranayam for last 40 days has been helpful in controlling my health problems.

– B.S. Kuber, Bangaluru, Karnataka

◆ I was suffering from diabetes for the past several years and my sugar level had reached 660 on May 25. I was taking allopathic medicines. I started practising Pranayam for last one month and there has been tremendous improvement. Sugar level is 150 and I am taking just five units of insulin. I am confident that there will be no need to take insulin soon. Swami Ramdev is like a God for me.

– Makar Singh, Gurdaspur, Punjab

◆ I was suffering from diabetes for last so many years. My blood sugar used to remain above 300. I did not benefit by taking any medicine. Only the quantity of the medicines started to increase. In the investigation, the amount of C-Peptide used to be very high. Then I started practising Pranayam as taught by Swamiji. After practising Pranayam for a few months when I got my blood sugar examined, I was surprised to see that factors came out as normal including the level of C-Peptide. Now I am not taking any kind of medicine and I no longer have a sugar problem.

– Anup Chakravarti, Village Rahra, 24 Pargana, Kolkota

◆ I am suffering from diabetes for last six years and allopathic medicine have not given any relief. Diabetes is in my family and both my father and grandfather are diabetic. After practising Yog and Pranayam and taking Ayruvedic medicines my sugar level has become normal. I am not taking any other medicine at present.

– Gulab Bhai, GIDC, Bhuj, Gujarat

◆ I was suffering from diabetes and because of this my weight had also increased and my eyesight had gone weak. From the time I have started practising Pranayam as taught by Swamiji, I have been benefited in all the diseases. Now diabetes is also cured and the weight has reduced. The eyesight is also improving.

– Vinay Kumar Sharma, Muzaffarnagar

◆ I was suffering from diabetes, obesity and respiratory disorder and I had gained a lot of weight. I was very disturbed due to this. Now for the past three years I am practising Pranayam. Due to this my diabetes and respiratory disease is completely cured and my weight has also reduced by 38 kg, and my mind has become so peaceful and stable that I have given up non-vegetarian food.

– Abdul Ali, Adilabad, Andhra Pradesh

◆ I was suffering from diabetes. Earlier sugar level used to be 470 and my knee joints became useless. I kept on taking painkillers and a number of allopathic medicines. But neither the sugar could get under control nor I could get rid of pain. Now after practising Pranayam, I have benefitted a lot and I take much less of allophathic medicines.

– Vijay Baburao Chandavaar, City Post Officer, Chandrapur, Maharashtra

◆ Since a long time I was suffering from hereditary diabetes, high BP and obesity. I was frustrated of consuming allopathic medicines. Now I have started practising Pranayam by attending Swamiji's camps since last four months. Now my sugar and high BP is normal and my weight has also reduced. I feel absolutely alright and I am also not taking any medicine.

– Arjun, Hanumantrao, South Sadar Bazar, Solapur

◆ For the past so many years I was suffering from High BP and diabetes. My parents also suffered from this disease. I was taking allopathic medicine for this. But I was not getting any relief so I started practising Pranayam and Asans. Now I am relieved of the problem of diabetes and high BP. I do not need to take any medicine. I am getting regular check-ups and my reports are always normal.

– Rajeshwari Chakravarti, HRBR Layout, Bangaluru

◆ I suffered from sugar and high BP for the past 15 years. One day I watched Swamiji's programme on Astha Channel and after that I started practising Pranayam on regular basis and since the time I have started practising Pranayam my sugar and high BP are under control. I am not taking any kind of medicine and I am absolutely healthy.

– Vinay Kumar Singhal, Kachha Katra, Shahajanpur

◆ My blood sugar was always on the higher side, and when checked after meals it used to be very high. I am practising Pranayam taught by Swamiji for the last 6 months in morning with empty stomach. Now my blood sugar is normal and after meals it is 135. I have also reduced my weight by three kg and I have stopped taking allopathic medicines. My parents too suffered from sugar problem..

– Mahesh Malviya, Koijia, Bhopal

◆ I was suffering from diabetes and my sugar level was between 300 and 400. I used to take 30 units of insulin each in the morning and evening. I have been practising Pranayam for the last two years and now my sugar level is around 150. I do not take insulin. I am trying to cure the diseases of people by organizing Yog classes with the inspiration of Swami Ramdevji. My weight was 150 kilos, which has reduced to 93 kilos.

– Bharat Singh, Patel Nagar, Patna

◆ I was suffering from IDDM. For which I had to take insulin. I was very much disturbed by this. Then I started practising Pranayam and Asan as taught by swamiji and also started taking medicines from the Ashram. With the regular practice of Pranayam the insulin intake has slowly come to an end and now the blood sugar report is also normal.

– Trilochan Sahu, Kamakhya Nagar, Dekhanal, Orissa

◆ I was suffering from diabetes. For which I had to take insulin. I started practising Pranayam after watching Swamiji's programme on Astha Channel and after the practice of Pranayam I have stopped taking insulin. Now I do not take any other medicine also. I only practise Pranayam. I am healthy. When tested, my report shows normal sugar levels.

– Meera Nayyar, Amritsar, Punjab

Diabetic Retinopathy

I was suffering from urinary problem and used to wake up several times in the night due to this problem. I saw Swamiji's programme on television and have been practising Pranayam for the last two years. I had lost vision in one eye after operation. Pranayam has reduced diabetes to a great extent and I have reduced the medicine intake as well.

– Savita Rani Gandhi, Kalkaji, New Delhi

I became diabetic eight years ago and developed eyesight problem. I took a lot of medicines but there was no relief. I felt compeltely helpless. I have been practising Pranayam for the last one-and-a-half years. Now I can see clearly and feel very healthy and active.

– Sunanda, Naka Madar, Ajmer, Rajasthan

I was a diabetic and had very weak eyesight. I felt I was going to become blind and consulted doctors. They diagnosed the problem as Diabetic Ratinopathy and said it was incurable. I came to know about Swamiji and I have been practising Pranayam for the last two years. Pranayam has reduced diabetes to a great extent and my eyesight has also improved. I have discontinued medicines and I am practising Pranayam regularly. I have got a new life with the blessings of Swamiji.

– Rajesh Shrivastava, Mukherjee Nagar, Vidisha, MP

High Blood Pressure

Chronic Hypertension

My blood pressure was 180 /60 and I used to suffer from headache and excessive prespiration. I saw Swamiji's programme on television and have been practising Pranayam for last two years. Now the blood pressure is 110/70 and headaches are gone. I am very happy.

– Lakshman Rao, BHU, Varanasi

I was having high blood pressure from the past 30 years and used to take medicines everyday. The blood pressure used to increase when I missed taking medicines. I am practsing Pranayam from the past three years by watching television. Pranayam has improved eyesight and blood pressure is normal. I do not take any kind of medicine and feel better.

– Shankuntala Goyal, Adarsh Colony, Jabalpur

My blood pressure was 170/110 before practising Yog, I took lot of medicines but there was no relief. I am practising Pranayam since last two years and now blood pressure is 110/80 and I do not require any medicines..

– Madan Kumar, Madhubani, Bihar

◆ I was suffering from hereditary problem of blood pressure. Doctors said that this would be a life-long problem. I lost all hope and thought that I would have to live with this problem. I started practising Pranayam for last two years and this hereditary problem has been cured completely. I do not take any medicine any more, Pranayam alone was sufficient. This is like a miracle for me.

– Poonam Bhatnagar, South Malaka, Allahabad

◆ My blood pressure was 250 / 120 before practising Pranayam which was very high and I used to have severe palpitation and used to feel restless. I saw Swamiji's programme on television and started practising Pranayam. Now my blood pressure has reduced to 150/100 and I have lost weight as well. I feel better.

– Harkeval Singh, Patiala, Punjab

◆ I was a patient of high blood pressure, which was a hereditary problem. Medicines were unable to control it. I started practising Pranayam and now my blood pressure is 150 /90. My weight has also reduced from 85 to 74 kilos. I am feeling much better.

– Mahesh Chandra Agrawal, Vivekanand Nagar, Ghaziabad

I was having high blood pressure for the last three years. The blood pressure used to be 210/120 and I suffered a paralytic attack as well. I am practising Pranayam since three months and now the blood pressure is normal. I am working for 12 hours in the office and feel healthy.

– Mahendra Dutt Sharma, ILL Colony, Bhopal

I used to suffer from high blood pressure and this was hereditary. I had to take medicine everyday. I started practising Pranayam from September 22, 2006 and now my blood pressure is normal at 120 /80. I am cured of this hereditary problem.

– Rajvinder Singh, Fatehgarh Sahib, Punjab

◆ My immune system had become very weak. I started practising Pranayam from January 14, 2007 along with Yog and Asana. My blood pressure became normal within three weeks and backache also decreased. My immunity has improved and now I feel healthy and discuss the benefits of Yog with others.

– George Gray, Glasgow, Scotland, UK

◆ I was suffering from hereditary blood pressure. I was inspired by Swamiji's discourses and started prasticing Pranayam for the past four years. Now my blood pressure is normal and I am not taking any medicine as well.

– Ashok Kumar Pal, Dist.Pargana, West Bengal

Genetic Hypertension

◆ I was suffering from diabetes, cholesterol, high BP and other diseases. All of my diseases were genetic. For which I had to take many medicines which gave only temporary relief. I was very upset for not able to get a permanent cure. I started practising Pranayam by attending Swamiji's camps and within three weeks of practising Pranayam I started to benefit. Now my high BP, cholesterol level has become normal. I do not take any kind of medicine any more. I have also stopped using inhaler and now I feel much better.

– Dr Meera Parikh, Boletone BLI 5 DB, UK

◆ I was suffering from hereditary hypertension for the last 15 years. My father and grandfather had also suffered from this disease. Their high BP was not getting controlled with allopathic medicines. Then I started doing Pranayam and thereafter my BP was fully under control. I have completely stopped taking medicines. Pranayam has given me all-round relief - physically, mentally and spiritually.

– Dr P. L. Kaul, SK Nagar, GAU, Gujarat

◆ I had been suffering from CAD (Coronary Artery Problem) and high BP These diseases were hereditary. My father also suffered from it. For this, I had been taking allopathic medicines. I started doing Yog and Pranayam from October 2006 which gave me great relief. Now I have stopped taking any medicine. After doing Pranayam I have been keeping very well.

– Ratan Kumar Pandey, Ramakrishan Palli, Malda, West Bengal

◆ I was suffering from high BP, heart problem and diabetes. I was facing lot of difficulties. I benefited a lot with regular practice of Yog and Pranayam. My BP and heart problems are over nowl. I have stopped taking BP and cardiac medicines. Now I do only Yog and Pranayam.

– Vishwanath Malhotra, Amritsar

◆ I had been suffering from hereditary hypertension. In my family, my mother and other family members also suffered from hypertension. I have been doing Pranayam for the last two years as instructed by Swamiji. I am absolutely healthy now. I am not taking any allopathic medicine for hypertension.

– Pushpa Hastir, Noida

◆ I suffered from genetic high BP for last few years because of which I was worried. Now, I have been practising Pranayam for the last one-and-a-half year. I am not taking any medicines any more. With the grace of Swamiji my chronic high BP is now in control

– Keshav Shalik Sheikh

◆ I had been suffering from high BP and Asthma for last 9 years. Due to this I had difficulty in walking and speaking. My weight got reduced to 57 kg but my stomach hung out Now after following Swamiji's advise I am doing Yog and Pranayam and I am cured of my health problems. I have stopped taking any medicines. With your kindness, my life has changed for better.

– Gulab Domaji, Bajrang Nagar, Nagpur

◆ My parents and my elder brother died because of high BP. It was a hereditary disease. With regular practice of Pranayam and with the blessings of Swamiji, I am now alright. Now my BP is normal and I donot take any medicines. I get my BP checked regularly. If I had known about Pranayam taught by Swamiji earlier, my other family members would not have died of this hereditary disease.

– Kanta Sharma, New Colony, Hoshiarpur

◆ I was very disturbed and very upset due to hypertension and severe knee pain for last many years. I got many side effects from the regular use of allopathic medicines. Then I started doing Pranayam as shown by Swamiji on Astha Channel and started taking medicines from their Ashram. Now I am fully relieved of hypertension and knee pain and I am not taking any medicines now. I feel quite healthy at present.

– Madhu Sharma, Hira Mandi, Ferozepur

◆ I had been suffering from hereditary high BP and acidity for the last six years. I had seen Swamiji on Astha channel since then I have been regularly practising Yog and Pranayam. Now my BP and acidity problem has been cured completely. I have stopped taking any medicines. Now, I feel rejuvenated and I have started thinking positively.

– Seema R. Radhakrishnan, Vanvari, Pune

◆ I had been suffering from high BP and psoriasis for last 15 years. I took treatment from various places but all was in vain. I was depressed. Encouraged by Swami Ramdevjii, I was determined to heal myself. Now with the help of Pranayam and Ayurved I have been living a healthy life for last 3 years. I advise others also to practise Yog.

– Jagdish Bhai Patel, Vidya Nagar Road, Anand

◆ I had been suffering from high BP, Sciatica and Skin disease and also Migraine for the last 24 years. I got treatment from various physicians from various places but could not get cured. Then with full determination I started doing Pranayam. After 8-10 months of doing it I am fully cured and I got rid of the medicines.

– Jai Prakash Mani Tiwari, Priya Nagar, Jharsugarh

◆ I was suffering from hypertension and heart problems. After taking prolonged treatment I didn't not get cured. For the last 3 years I am doing Yog and Pranayam regularly. As a result, my hypertension is 100% cured. I feel a lot of improvement in my heart problems. My eyesight has also improved. I have stopped taking medicines.

– Pritam Singh Saini, Vill. Sarora, Akalpur, Jammu

◆ I was suffering from hypertension, due to which I used to get headaches, sleeplessness, dizziness and irritation. On being adviced by a friend I started doing Pranayam. Earlier I was not able to practise it regularly. Slowly and gradually I started feeling its benefits and I became confident about its usefulness. Now I do not have complaint of hypertension. I feel energetic and healthy.

– Virender Singh Thakur, Taima, Chiradwara

◆ I was suffering from hereditary hypertension. I had been regularly taking allopathic medicines. Since I started doing Pranayam as guided by Swamiji, my hypertension is under control. Now I am not taking any allopathic medicine.

– Brij Kishore Naina, Balasore, Orissa

◆ I had been suffering from hypertension for last many years. I used to feel heaviness in the eyes, physical weakness and used to have severe headache. Since, I started doing Pranayam as guided by Swamiji, I have stopped taking all allopathic medicines. Now I am healthy. All my family members have benefited by doing Pranayam.

– Manvari Singh, P.O. Chandra, Bullandshahar

◆ For last many years I had high BP problem. My mother also had this disease and she died because of it. Initially I was able to control it with allopathic medicines. For last 8-10 months I am doing regular practice of Pranayam and I no longer need to take any medicines.. I am now relieved of this terrible problem.

– Santosh Payal, Delhi

◆ I had been suffering from pain in joints, skin disease, and high BP for last many years. I was not getting cured even after prolonged treatment. I started doing Pranayam regularly as advised by Swamiji. Now I am feeling healthy and I am free from medicines. With Pranayam, I have again started enjoying life.

– Shri Ram Singh Rathi, Hamirpur

Other Cancer

◆ I was troubled with cancer. I feel totally defeated in body and soul. I discovered a ray of hope in Pranayam and now after practising it, I am totally recovered.

– Rajender Kapoor, Noida, UP

◆ I was suffering from cancer from a very long time. I saw Swami Ramdevji's programme on Aastha Channel and started practising Pranayam and also took medicines as prescribed by the Ashram. Now I am completely free from this terrible disease and I have stopped taking any medicine.

– Ranjan Roy, Seenimuri Houston, Texas

◆ I have appendix cancer. I got myself tested in 2004. I used to have pain in the stomach and used to vomit. Despite getting allopathic treatment, my health did not improve. I started doing Pranayam and started consuming wheatgrass juce, neem and Basil leaves. I got myself checked again in October 2006 and I have recovered completely. Now I am completely healthy.

– Mahesh Sharma, Gonjarhahr Rd. Bikaner, Rajasthan

DISORDERS OF NERVOUS SYSTEM

Multiple Sclerosis

◆ I was diagnosed with Multiple Sclerosis ailment in December 2004. After this I got treatment from the best of the best medical centers of the country but it did not help. Slowly I started losing my eyesight and I was not able to walk. I got depressed and thought of committing suicide. Doctors prescribed medicines and thought that their duty was done. I was not satisfied with all this. As a last resort, I came to Swamiji with full faith in him. I started doing Pranayam. I started feeling a wonderful improvement in all my ailments. Multiple sclerosis, which the doctors found incurable, got completely cured with Yog. I regained my eyesight. Once again I felt rejuvenated. With the blessings of Swamiji once again I started to live life.

– Kavita Gupta, Sarita Vihar, New Delhi

◆ I was suffering from Multiple Sclerosis since 1991. Medical treatment has not given desired results. The neurologists declared it as incurable. I saw Swamiji's programme on Astha Channel and started practising Pranayam since April 2004. I also took wheatgrass juice, Giloy and there has been significant improvement in my problem. Now I am a totally healthy person and do all the household work myself. I am teaching Yog and Pranayam to others so that I can become a source of inspiration for them. Multiple Sclerosis Society of Pune has honoured me for this initiative. Swamiji's Pranayam is blessing for any patient.

– Pratibha Amarje, Abhinav Apartment, Pune

Parkinson's Disease and Cerebral Atrophy

◆ I was suffering from Parkinson's disease. I had cramps, my teeth bled and my whole body used to tremble. I had to take many medicines however I was not getting any benefit from them. I started Yog and Pranayam for last 5 months and took medicines from the Ashram. Now I feel a lot of relief and I hope that I shall be fully cured with Yog and Pranayam.

– Lata Devi, Salapad Sunder Nagar, Mandi

◆ I was suffering from Parkinson's disease. My hands, feet and head used to tremble. I was not able to do any kind of work, there was no improvement from any treatment. Then I started doing Yog and Pranayam as guided by Swamiji. I have been regularly doing it since last year. There has been noticeable improvement. I do not take medicines now and I am feeling better these days.

– Promila, P.O. Khagariya

◆ I was suffering from Cerebral Atrophy. As shown on TV, I started doing Yog and Pranayam for about two months. Gradually I have started feeling a lot of improvement. Doctors have stopped all medicines. Now I do only Yog and Pranayam.

– Ajay Kumar Jain, Maheshwar, MP

◆ I was unable to speak and walk and doctors had diagnosed it as Cerebral Atrophy. I started doing Pranayam from September 2004. After doing Pranayam for about a year now, I do not need any of those allopathic medicines that I was using. Earlier when I was in your camp I could walk with support, now I can walk without any support. There is an improvement in my speech as well.

– Suraj Shukla, Balaghaar, MP

◆ I was suffering from Parkinson's disease. My jaws were very weak. I was getting treatment from AIIMS, New Delhi. There was not much improvement. Doctors said it is an incurable disease and medicines can only give some relief. I was depressed. I followed Swamiji's Yog and Pranayam exercises as shown on Aastha Channel and I feel better now. I had been taking medicines since last two years and now from the last two months I have not taken any medicine.

– Bhagwati Hans, Rishi Nagar, Faridabad

Epilepsy

◆ I have been suffering from Epilepsy for the last 5-6 years. I used to have attacks after intervals of 3-4 months. I was fed up with allopathic medicine Epton. The disease was not getting cured. I have been doing Pranayam for the last one year now. With Pranayam, my disease is getting cured. I am now not taking any medicines. With the blessings of Swamiji I am now all right. May God bless you and take you to the pinnacle of glory!

– Sanjiv Sharma, Mahavir Road, Birgunj, Nepal

◆ I was suffering from Degenerative Cysticercosis. As a result of it I used to have attacks. I got all sorts of treatment done but it resulted in vain. I regularly started doing Yog and Pranayam after I saw Ramdevji on TV in year 2005. Now I feel very healthy and also had no attacks. I have stopped taking all allopathic medicines. I do only Yog and Pranayam.

– Reema Kaushal, IPL Township, Virbhadra

◆ I used to get Epilepsy attacks from the age of 7. I got all types of treatment done but I got no relief from anywhere. Three months ago, I saw Swamiji's programme on Astha Channel and I started doing Pranayam. In just three months I got a lot of relief and I do not need to take much of medicines.

– Nitin Kumar Jain, Mungana, Tehsil Dhariabad, Udaipur

◆ I used to get trembling, cramps and stiffness in the left portion of my body. After 10-12 attacks in a day I used to feel lifeless. I felt like committing suicide sometimes. Doctor gave some medicines, after using these medicines I used to feel better for some time however the attacks continued to recur. I had side effects like physical weakness, insomnia, listlessness, sleeplessness etc. I got very frustrated in life. After seeing Swamiji on TV, I started doing Pranayam. I started feeling better physically, mentaly and spiritually. I have stopped taking any medicines. There are hardly any attacks. Now I am quite healthy and happy.

– Harish Chander Pandey, Mayur Vihar Phase-I, Delhi

◆ I was very upset because of Epilepsy and because of this disease I used to become unconscious anytime, foam oozed out of the mouth, my hands and feet twitched. Whenever I had to go out I had to take somebody with me out of fear because of seizures. I have been doing Pranayam from the last one-and-a-half year and now I feel fully cured with the Ayurvedic medicines which I got from the Ashram. Every member of my family has full faith in Pranayam.

– Samir Saxena, Cement Road, Dehradun

I was a chronic patient of Epilepsy since childhood, my father was also a patient of the same disease. I am practising Pranayam for the past four years and my 30 year old problem has been cured along with asthma, cervical spondylitis. Swamiji has blessed me with a new life.

– Shweta Arpita, Anand Vihar, Andheri, Mumbai

◆ I had been suffering from Epilepsy attacks since the age of eight. My hands and feet twitched, mouth foamed, and I had irregular urine discharge. I consulted many small and famous doctors, all claimed to cure my ailment however no one was able to cure it. After seeing Swamiji on TV, I started doing Pranayam and used medhavati from the Ashram pharmacy, I got cured in just 2 weeks. I feel fully rejuvenated and happy now. I have also stopped taking allopathic medicine. With the blessings of Swamiji I am now relieved of the life of hell which I was living earlier. I offer my heartiest greetings to Swamiji.

– Vaishali K. Makwana, Broadwell, Komal Milton, Kitni M.K.B.8

◆ I had been suffering from Epilepsy since 1981, because of it I had to face a lot of difficulties. The attacks were very frequent because of which my life became miserable. Encouraged by Swami Ramdevji, I started doing Pranayam with full determination. I consulted the physicians at the Ashram and started taking Ayurvedic medicines from there. I am doing Pranayam from the last three years and since then I did not get any seizure.

– Baldev Dhingra, East Bonair Road, Nawada

I was suffering from Epilepsy for the past 10 years. Initially I used to get the attacks every alternate day or once in two days and I used to be unconscious for a long time. I have started practising Pranayam and now I am totally free from this problem.

– Satnam Singh, Radhu Palace, New Delhi

Paralysis

◆ I had Facial Paralysis, saliva used to come out of my mouth and I could not even laugh properly. I was very much worried about my ailment. I was not getting any relief because of its chronic nature. After seeing Swamiji's programme on Astha Channel I felt encouraged and confident, I started doing Pranayam with full determination. Today I feel that 90% of my disease is cured. Now I do not have any difficulty. With your blessings Swamiji I did Pranayam and I am very healthy now.

– Pushp Lata Narayan Rao Godge, Nandeh

◆ Swamiji, I could not hear well, walk or speak before. I attended the Yog camp at Gurgaon. Thereafter, I did Pranayam regularly. I got fully cured after a few days. I did not take any kind of medicine. I can now run like any other normal person. I express my gratitude to you for giving me a new life.

– Jagdish Yadav, Gurgaon, Haryana

I was suffering from high blood pressure for the last several years and one day I went into coma due to this problem. The condition continued for eight days and I suffered paralysis attack. I lost all hope and was under stress. I started practising Pranayam as a last resort. Now my blood pressure is under control and I feel healthy. Paralysis has also been cured and there is no need for any medication.

– Devendra Jagannath, Satara, Maharashtra

◆ I had an attack of facial paralysis at the age of 14 as a result of which my eye and mouth became uneven. I got only 50% relief from the treatment done. I have been doing Yog and Pranayam from last 2 years, as a result of it the unevenness of my eye and mouth is corrected. During this period I have not taken any medicine. I am fully cured with Yog and Pranayam only.

– Prasant Kumar Upadhaya, Sonar Para, Raigarh

I suffered from paralysis attack on December 25, 2005 and the right side was completely paralysed. I was feeling helpless and disappointed. I saw Swamiji's programme on television and started practising regularly. I recouped health and also stopped taking medicines.

– Rampravesh Sharma, Allahabad

◆ During the last 1-2 years, due to numbness in my feet I had paralysis type disease. I got no cure even after consulting the well-known doctors available. Tired of all treatments, I started doing Pranayam in Swamiji's Ashram. I have been doing Pranayam from the last 5 months. I am highly benefited and now I can run freely. I have stopped taking all allopathic and Ayurvedic medicines. With the blessings of Swamiji my foot is all right now. I will remain grateful to you, Swamiji.

– D.K. Singh, Champaran, Bihar

Polio

◆ I had polio since my childhood, because of which my feet were very weak. In the beginning the doctors said that it was a case of a major operation and success of this operation was also not guaranteed. Therefore operation was not possible. Due to weakness in my feet I could not park my two-wheeler at the stand. I started doing Pranayam as guided by Swamiji. I have been doing it from the last 8 months. Now I can park my scooter easily at the stand. My feet has regained the lost energy. Now I am healthy to a great extent. I am very grateful to you.

– Amarjit Singh Rathi, Gorakhpur, UP

◆ I was suffering from polio, gastric, depression, overweight, etc. I took many allopathic medicines but there was no sign of improvement. Later on after seeing Swami Ramdevji's programme on Astha Channel I started doing Pranayam. My feet gained new strength, depression got over. Gastric problem reduced to a large extent. Doctors stopped all my medicines. Now I am very healthy.

– Surender Narayan Pandey, Gorakhpur, UP

Lumbar, Cervical Spondylitis and Slip Disc

◆ I suffered from Spondylitis for a long time. Allopathic medicine gave some relief but only for a short while. I saw Swamiji's prorgamme on TV and started practising Yog and Pranayam has given me a new life and I am totally cured. I have stopped taking allophatic medicines.

– Saurabh Das, Sidpur, Kolkota

I had a lot of problem in walking due to pain caused by slip disc and for last 5 years I have been suffering epilepsy seizures. I saw Swamiji's programme on TV. I have been doing Pranayam for the last two years now. I do not have any pain from slip disc and epilepsy attacks are also over with Pranayam. I am not taking any medicine. I am perfectly healthy now.

– Krishan Chand Uppal, Kangra, Himachal Pradesh

◆ I suffered from lack of saliva in my mouth. I was unable to eat and my tongue used to get caught between my teeth causing bleeding in the mouth.After a while, I developed problem of gout, spondylitis and cataract. I took allopathic treatment for some time but it did not help much. One of my friends told me about Pranayam and I started practising it and I started feeling better. My faith in Pranayam grew and I started practising Pranayam twice a day. Now I have fully recovered and no longer take any allophatic medicines.

– Vranti Sharma, PWD Hamirpur, Himachal Pradesh

◆ I suffered back ache and was almost bed ridden for last nine months. I consulted many doctors but it was not of much use. I felt totally dejected. I started doing Yog and Pranayam which gave me a new hope and now I am completely healthy and I do all my tasks myself.

– **Pushpa Kumari, Basikya Street, Sawakarpet**

◆ I used to have a lot of pain in my back. I was not able to do any work, bend or lift heavy weight. I was not able to do any work independently. I was left dependent on others. From MRI and CT Scan I came to know that there is some problem in my back bone. Doctors said it could not be cured completely, only medicines could be prescribed to reduce the pain. Allopathic medicines caused a number of side effects. I lost my appetite. There was a burning sensation in my stomach and throat. I preferred death. After losing all hope I adopted Pranayam. I used to sit before TV and do Yog and Pranayam as guided by Swamiji. Gradually, my pain subsided and I stopped taking medicines and with time I got rid of the side effects of allopathic medicines. Now I enjoy a healthy life.

– **Sunita Pandey, Greater NOIDA, UP**

Depression and Migraine

Two years ago I was under great strain, I was not able to sleep properly. Because of depression I could not breathe properly and due to bodyache I was not able to walk properly. I was also given electric shocks in a Delhi hospital. I have been doing Pranayam from last two years. Now I feel a lot of relief. In a way I got a new life.

– **Upma Trehan, Paschim Vihar, New Delhi**

I suffered from depression, hypertension and also from hereditary headache. I used to have severe headache. I have been doing Pranayam for last one year and half. Now my BP is 130/80. My intake of medicine is reduced considerably. Now I am perfectly all right and my life is filled with joy again.

– **Sudesh Kamboj, Model Town, Karnal**

◆ I had migraine for last 25 years, High BP and eye problem. I was not getting any relief from allopathic medicines. After seeing Swamiji's programme on Astha Channel in 2005, I started doing Yog and Pranayam. Regular practice of Yog and Pranayam cured my migraine, helped me to get rid of my spectacles. I do not take medicines now. I do only Yog and Pranayam.

– **Gurbuksh Kaur, Stat Fort Road Hall Green**

◆ I was suffering from depression from last five years. I was not able to sleep properly and I was not able to take interest in any work. I consulted many doctors, who prescribed allopathic medicines which made me more frustrated. One day I saw Swamiji's programme on Astha Channel and I started doing Pranayam. Now, I have been doing Pranayam since last six months. With Pranayam I have got a lot of relief from depression, I get sound sleep now and I am able to enjoy working again.

– **Ramesh Chand, Madoli Extn, Delhi**

◆ I was suffering from migraine for last 10 years. My headache was so severe that I could not tolerate it. I could not get relief even from pain killer injections. I had started gaining weight to 90 kg. I have been doing Pranayam for last one year. During last six months I had no pain and my weight has also reduced. With the grace of Swamiji happiness has come back to my life once again.

– **Smt. Mahadevi, Beejapur, Karnataka**

◆ Right from my childhood I was suffering from migraine. I used to get headache and vomit. I also suffered from constipation and acidity. I gained good weight. I saw Swamiji's programme on TV since then, I have been doing Pranayam. I do not have migraine now and my weight has reduced. At present, I do not have any constipation or acidity.

– Nirmal Rana, Thana Ganj, Rampur

◆ I suffered from migraine and eczema. I tried to get the best treatment but it did not help much. Then I started practising Yog and Pranayam. I have been regularly doing Yog and Pranayam since last eight months. As a result, my migraine and eczema problems are almost over. Doctors have stopped my allopathic medicines.

– Krishna James, A.N.E. Canton Haro Medix

◆ I had been suffering from migraine for last many years. I used to have such a severe headache that even the pain killers were of no use. I have been doing Pranayam for last 12-14 months. Now I am perfectly all right and I do not get migraine seizures. For helping me to get relief from this painful disease, I will always remain grateful to Swamiji.

– Savitri, Adarsh Colony, Chirava, Jhunjhunu

POLYMYOSITIS

◆ I had problem of polymyositis. Due to which I used to feel weakness in my upper and lower limbs. I also felt pain in my muscles; besides it I also had other problems as weakness, tension, and sleeplessness. I took long treatment to get relief from all these diseases but I got no benefit. Then I started practising Yog and Pranayam regularly as guided by Swamiji. I am absolutely healthy now.

– Direndra Behra, Sasi Niwas, Post Tulsipur, Katak (Orissa)

Before Treatment

Dr. (Mrs.) Basanti Mishra, MD (Path & Micro)

Regd. No. 17/1998 (Under Clinical Establishment Act)

CURE WELL LABORATORY

Mangalabag, Kathagola Road, Cuttack - 753 001, ☎ : (0671) 2306114, 2306344
E-mail : cure_well@yahoo.com

NAME : DHIRENDRA BEHERA SL. NO. : 29C22

AGE : 41 DATE - 29-Oct-2005

TEST PARTICULARS	RESULT	UNIT	REFERENCE RANGE
SGOT(AST)	51	u/l	(5 - 40) u/l
Serum LDH	721	u/L	(225 - 450) u/L at 37 d c
Serum Creatine Kinase	417	u/L	(15 - 190) u/L at 37 d c

Authorised Signatory Signature

SAMPLE SUPPLIED / COLLECTED IN THE LAB

After Treatment

Dr. (Mrs.) Basanti Mishra, MD (Path & Micro)

Regd. No. 17/1998 (Under Clinical Establishment Act)

CURE WELL LABORATORY

Mangalabag, Kathagola Road, Cuttack - 753 001, ☎ : (0671) 2306114, 2306344
E-mail : cure_well@yahoo.com

NAME : DHIRENDRA BEHERA SL. NO. : 06B13

AGE : 41 DATE :- 06-Feb-2006

TEST PARTICULARS	RESULT	UNIT	REFERENCE RANGE
Fasting Plasma Glucose	77	mg/dl	(65-110) mg/dl
Post Prandial Plasma Glucose	110	mg/dl	(75 - 140) mg/dl
SGOT(AST)	23	u/l	(5 - 40) u/l
Serum LDH	435	u/L	(225 - 450) u/L at 37 d c
Serum Creatine Kinase	56	u/L	(15 - 190) u/L at 37 d c

Authorised Signatory Signature

SAMPLE SUPPLIED / COLLECTED IN THE LAB

Before treatment Serum Creatinine Kinase of the patient was 417 while it was 56 after Yog practice which is normal level.

◆ I had severe problem of Ankylosing Spondylitis for the last seven years. I was unable to walk properly. I had to take steroid injections every month that gave me little relief for some time and then again later I had to face the same problem. I am practising Yog and Pranayam from last two years. From the last fourth months I increased the time period for exercise and I feel tremendous improvement in my ailment. I have not used any steroid injection for last four months. I can easily walk now. My blood circulation has also improved.

– Nirmit Goel, Roma Road, Aadarsh Nagar, Delhi

LUNG DISEASE

Genetic Asthma

◆ I was a patient of asthma (hereditary). I was very weak and was frequently given oxygen and medicines but asthma attack was common with change in the season. I started practising Pranayam and took some medicines from Divya Yog Ashram. Now I am healthy and I have stopped taking medicines. My weight has increased from 40 to 45 kg. I am practising Pranayam regularly for the past one-and-a-half years.

– Smt Kamlesh Jain, Gurgaon

I was suffering from hereditary problem of asthma. Injections were necessary every three to four days but relief was temporary. I started practising Pranayam for last four months, now I do not require injections. I have become active and enthusiastic.

– Mahendra Singh Dahiya, Sonipat, Haryana

I was suffering from palpitation from the last three years, which used to increase on climbing stairs or exposure to dust etc. The problem got cured with three months of Pranayam practice. I have discontinued medicines and developed positive attitude.

– Rajshri Vashisht, Shiv Vihar, Saharanpur

I was overweight and had cough problem. I attended Yog camp for one month in June and got good results. Cough has been cured and my weight has also reduced with regular practice of Pranayam.

– Sargam Bhangu, Ludhiana (Punjab)

◆ I was a chronic patient of asthma. Allopathic medicines were not useful. I started practising Pranayam and now I am completely healthy. I am practising Pranayam regularly and would like to state that Swamiji is working on a global mission.

– Nand Gopal Dikshit, Sundargarh, Orissa

◆ I was suffering from asthma, joint pain and liver related diseases. I had difficulty in breathing, pain in hands and feet and digestion problem. Due to all these diseases I was not able to do my daily home work properly. Now I have been doing regular practise of Pranayam from last six months. Day by day I am getting relief from all my diseases. Now every one in my family practises Pranayam regularly.

– Manbhavati, Bhatnagar Colony, Jind

◆ I am suffering from hereditary asthma for the last 30 years. I have not suffered an attack for the last two years with regular practice of Pranayam. The whole world is reaping the benefits of Pranayam through Baba Ramdevji. We cannot repay his debts at any cost.

– Amarjeet Tandon, Tilaknagar

◆ I was suffering from asthma and heart disease. I was not able to breathe easily. During the night, especially in winters, sometimes it seemed as if my breath had stopped. Then Pranayam gave me new hope and I am able to give my comments here. I am proud to say that Pranayam has helped millions of Indians to get relief from this incurable disease and made them mentally fit. I am free from all diseases because of Pranayam and I am leading a healthy life.

– R.B. Verma, Sarghana Road, Kankerkhera, Meerut

◆ I had been suffering from respiratory problem for last 15 years. Due to this it was very difficult for me to do any work. It was not possible to walk. Now I have been doing Pranayam for the last two years. After doing Pranayam, I have got complete relief from breathing trouble. Now I have no problem in taking breath. Now I do all my work myself.

– Anindita Kumari, South Ramnagar, Agartala

◆ I had been suffering from genetic asthma since last 15 years. I consulted many specialist doctors but I could not get any relief. I had to go on steroids and used inhailer everyday. I have been using medicines given by the Ashram and doing regular practice of Pranayam from last two years now. I feel absolutely healthy. I have stopped taking allopathic medicines now.

– Raman Bala Puri, Nehru Colony, Meerapur, Allahabad

◆ I was suffering from genetic asthma and I have been doing Pranayam since last two years. After doing Yog I have benefited beyond expectations. My genetic disease asthma and ovarian cyst is now absolutely under control. My digestion has improved. I do not have any physical problems any more. Now I am totally fine from last two years. I am not taking any allopathic medicine. I have developed deep faith in God, Yog and Pranayam.

– Devleena Vasu, Serebarahan Palli, Post Jhaka, Kolkata

◆ Since childhood I have been suffering from breathing trouble, especially when the weather changes. My voice used to get heavy and for this I had to take inhaler. I had to face asthma fits about 10 times in a year. Then I started practising Yog and Pranayam as guided by Swamiji. After doing Pranayam I do not have breathing problems any more. I am feeling quite well now.

– Vipin Bihari Ram, Nawabgarh, Dhanbad

◆ I suffered from asthma when I was only 15 years old. For this I had to take inhaler regularly but since the time when I had started doing Pranayam as guided by Swamiji and medicines given by Ashram I feel much better. Now I do not use inhaler.

– Prathibha Jain, Charajat, Priyadanshi, Katak (Orissa)

◆ Asthma is a genetic disease in my family, due to asthma I was very much troubled to breathe. I did not get any relief despite taking so many medicines. I feel unexpected benefit since I started Pranayam. After doing Pranayam regularly for the last six months, my asthma is completely cured. Now I am leading a healthy life without using any allopathic medicines.

– Saroj Tyagi, Housing Board Colony, District Ferozpu

◆ I had been suffering form asthma and heart disease since last 15 years. In 2005, I faced PTC (stent) operation of heart, due to this my two veins were blocked and due to asthma I could not even walk properly. I was not able to breathe freely. My mother who has died now, she also suffered from asthma. I am working in Neurosurgery Operation Theatre of AIIMS as a Technical Assistant. I am doing Yog and Pranayam from about half hour to an hour regularly since September 2005. After doing Pranayam I have relieved my problems to about 80 percent. I am very active now. I was also suffering from pyorrhea. My gums used to bleed but now I am totally free from this disease.

– Ved Prakash, Panchal Vihar, Karaval Nagar Delhi

EYE, EAR AND THROAT DISEASES

Myopia, Metropia, Retina Disease and Cataract

◆ My retina was damaged and I was also suffering from migraine and joint pain. I have been doing Yog and Pranayam from last one year. I have benefited a lot after practising Yog and Pranayam regularly. My eyesight has also improved. I do not have migraine problem any more. My joint pain has also reduced. I am taking medicine in less quantity now. My retina has also improved now.

– Devika Makwana, 30 The Seding Bolton, UK

◆ I was facing eye disorder. My eyesight was too weak that I could not see anything properly. I watched Swamiji's programme on TV and then I started practising Yog and Pranayam everyday. After practising it regularly my eyesight is improving day by day. Now my eyesight has improved.

– Harish Jawaharmani, Nawahar Road, Mumbai

◆ I had allergy since my childhood. It did not get better even after a prolonged treatment. I have heard about Pranayam but there was no one to guide me on how to do Pranayam. One day I watched Swamiji's programme on Aastha Channel and then I decided firmly to practise Pranayam regularly. I have been doing Pranayam for last two years. I am completely fit now.

– Mukesh Kumar, Gandhi Nagar

◆ I was suffering from photophobia disease from several years. I took homeopathic cure. Allopathic physicians said photophobia being a genetic disease was incurable and they refused to cure it. I felt hopeless, worried and depressed and filled with inferiority complex. One day I watched Swamiji's camp programme on Astha Channel. After watching and hearing about Yog and Pranayam, I was filled with confidence and hope. I started doing Pranayam regularly and my disease was cured to a great extent. When I went to the eye specialist for check up, he was also surprised to see so much improvement. Now I practise Pranayam regularly. I have deep faith in God and I have a relaxed mind now.

– Aaditya Budhdev, Raipur, Chhattishgarh

◆ I have been facing eye disorders from many years. My eyesight was very weak. Sometimes my eyes used to become dry. After doing Pranayam from last one year, I feel some improvement in my eyesight. Now tears have started forming again in my eyes. Eyesight has also improved.

– Dashrath Vishvakarma, Post Sidholi, Vardhman, West Bengal)

◆ I was facing several problems as there was a hole in my retina, irregular menstrual cycle and thyroid related problems. My weight was also increasing. There was no relief despite taking a lot of allopathic medicine. I have been doing Pranayam from last two years now. My weight has reduced at present. There is no complaint of thyroid now and the important thing is that my retina is quite well now.

– Savita Agarwal, Dunlop Road, Durga Ghat Bandar Ghat Deenajpur

◆ I am 65 years old. I am using glasses since 1965. Since then my spectacle lens numbers has increased many times. After some time, I was not able to read any book. One of my friends adviced me to practise Yog and Pranayam as guided by Swamiji. Then I started to attend the Yog camp for practising Pranayam. It has been four months since I am doing Pranayam. There is improvement in my eyesight. Now I am telling everyone about the benefits of the Pranayam.

– Ramkhilan Tiwari, Phoolwari, Bilaspur

♦ I was facing eyes disorder since my childhood. I could not see distant things clearly. My eyes used to get watery and red. I have benefited a great deal by doing Pranayam as guided by Swamiji and after taking medicine given by the Ashram. Now my eyes are quite well.

– Shaliendra Kumar, Dhanbad

I was unable to work without using glasses and used to suffer from headache. My eyesight was deteriorating day by day and specs were inevitable. I am practising Pranayam for the last two years and now I do not need specs. I do not have any problem in reading or writing.

– Pushpa Arora, Udhamsingh Nagar, Khatima

I was suffering from cataract problem since 2002. Doctors suggested operation as I had lost vision completely. I started practising Pranayam, my eyesight has improved with the blessings of Swamiji. Now I do not have any vision problem.

– Smt. Tapeshwari, Shahpura, Bhopal

♦ I am practising Pranayam for three months and my 40-year-old problem has been cured. My ear drum has started functioning normally and diabetes is also under control. The body has become disease-free. I have overcome my restlessness. Now I have a comfortable life. I practise Pranayam regularly.

– Naresh Mishra, Jhansi Road, Bhind, Maharashtra

I was suffering from in Cromocikilatis both eyes. I consulted reputed doctors in Delhi and Bihar but did not get any relief. I am practising Pranayam for the last three months and have been free of attacks since then. Now I am totally healthy and I have stopped taking medicines as well.

– Gita Bhushan, Mujaffarpur, Bihar

I was suffering from cataract and knee pain along with pain while walking. There was no relief even after retina operation. I saw Swamiji's programme on Astha Channel and started practising Pranayam. All my problems have been cured within 10 months. Pranayam has proved to be nectar for me as I had lost hope of improving eyesight. It makes me feel young and active.

– Mohan Das Tilwani, Ajmer, Rajasthan

♦ I have been suffering from several diseases for a very long time. My ear had disorders, so I had have a surgical operation for it but all was in vain. My eyes were weak and also I had complaint of piles and obesity. For all these diseases I was taking allopathic medicines. But all these medicines were not very effective and then I attended Yog camp run by Swamiji. I have been doing Pranayam since December 2006, after doing Pranayam I have got much relief in my all diseases to a great extent. Now I am not taking any kind of medicine.

– Asharam Chaudhary, Tehsil Behrod, Alwar (Rajasthan)

♦ Besides Asthma I was also suffering from Intra-ocular pressure. Due to this I was very much tensed. I went several places for treatment but I could not get any relief. One day, I saw Swamiji's programme on Aastha Channel after watching the programme, I started doing Yog and Pranayam. I did practice Yog and Pranayam for six months, and the result is that my intra-ocular pressure is normal while asthma is completely cured.

– Dr Jyoti Yanket Rao, Sai Kirpa Niwas, Pushpa Nagar, Nanded

◆ I lost eyesight of my left eye from 1 February 2007. There was severe pain in my head but after doing the Pranayam as guided by Swamiji my eyesight has improved a lot. For this I took no medicine.

– Neeta Pandey, Ibrahim Gali, Bhopal

I was very upset due to poor eyesight, allergy and baldness. I have been practising Pranayam for the last two-and-a-half years. My hairs have grown again and I can read and write without specs. I have stopped taking medicines and I feel several years younger. This is indeed miracle of Pranayam.

– Prayag Mahato, Patna, Bihar

INCURABLE SKIN DISEASES

Psoriasis, Eczema etc.

◆ I was suffering from numbness in my hand for a long time for which I took treatment for a very long period, but it was of no use. Later on I came to know that it was leprosy. I took medicine from Swamiji's hospital and regularly practised Pranayam, and with the blessings of Swamiji I have got a second chance to live. Earlier people used to avoid me and looked at me with hatred. Now I am alright. I bow my head before Swamiji.

– Abhimanyu Behra, Rupakhand Bayabana Bhola Saur, Orissa

◆ I was suffering from psoriasis , for which I took a lot of treatment but it was useless. I listened to Yog and Pranayam programme of Swamiji on TV on Astha Channel and started watching the programme and then after that I started practising regularly Yog and Pranayam. Now after 2 months of continuous practice of Yog and Pranayam, problem of psoriasis is cured to much extent. Earlier I was taking allopathic medicines. Now I have stopped taking them. Now I am only practising Yog and Pranayam.

– Riti Bhattacharya, Lake Side, Kolkata

◆ I was suffering from psoriasis for the last 15 years. It had spread all over the body. I was very much disturbed because of this. I took treatment from many renowned doctors but it was useless. After watching Swamiji's programme on Astha Channel I started practising Pranayam regularly. After the practice of Pranayam the liver functioning also improved and my psoriasis is cured.

– Shiresh V. Reddy, Anand Nagar, Karnataka

◆ I was suffering from skin disease and high BP. I consulted many doctors but could not get rid of the disease. Then I started practising Yog and Pranayam taught by Swamiji and took medicine from Patanjali Yogpeeth. Now I am alright and I am out of the clutches of the allopathic medicines.

– V.K. Sinha, Rohtas, Sasaram

I was suffering from hereditary eczema since childhood. I used ointments to and control it but in vain. I saw Swamiji's programme on television and started practising Anulom-vilom and Kapalbhati Pranayam. Eczema has been cured completely and now I am enjoying total health.

– Ashish Kumar Sinha, Kankar Bagh, Patna, Bihar

I was suffering from serious skin ailment below the knees in both legs for the last 20 years. I used to experience severe itching and bleeding. My skin had become white, I consulted various doctors and took a lot of medicines but in vain. I lacked proper sleep but Pranayam has cured my problem up to 90 percent and I have discontinued medicines.

– Virendra Singh Yadav, Mahendragarh, Haryana

I had small boils on my whole body. Allopathic medicines did not prove beneficial. I stopped taking medicines and started practising Pranayam. Now the problem has been cured completely. Revered Swamiji is giving a new life to people like me.

– Balveer Verma, Karnal, Haryana

◆ Four years ago my skin began to break at various places. When I consulted a doctor, he told me that I was suffering from psoriasis and it was incurable and to keep it under control regular intake of medicine was required. I was worried. I was taking allopathic medicines for the past 3 years without getting any benefit from it. But a year ago I started practising Pranayam taught by Swamiji and stopped taking medicines. With Pranayam practice, I could see surprising results. Today I am alright and I do not take any medicine. I am grateful to Swamiji, because of him I could get rid of this incurable disease.

– Amita Sehrawat, Gurgaon, Haryana

I am suffering from Superative Hyudronitis for the past 10 years. Due to this large sized nodes have formed all over my body and there was always pain in my body and I underwent surgery many times. Then after watching Astha Channel I started practising Yog and Pranayam. The nodes that had formed after practice of Pranayam automatically dissolved. Now, new nodes are not forming and I am absolutely fine.

– Shwati Kelwar, Bilaspur, Chhattisgarh

I was suffering from skin ailment since 1987. The disease had spread all over the body except face. I consulted a number of doctors and took a lot of medicines but there was no relief. I am practising Pranayam for the last one year. I have recovered up to 99 percent with the blessings of Swamiji and I have stopped taking medicines.

– Pushkal Verma, Reeva, MP

◆ I had eruptions all over the body along with itching. I took a lot of medicines but there was no relief. I consulted a lot of doctors but could not get permanent cure for this problem. I started practising Pranayam and now I have gained very much relief. My complexion has improved and I have stopped taking medicines completely.

– Ajit Singh, Rohtak, Haryana

I was suffering from psoriasis and had eruptions at different places on the body. I used to experience severe itching and faced difficulty in passing stools. It used to bleed, but there is no problem from the day I started practising Pranayam. Piles have been cured along with constipation and gastric trouble. I have discontinued medicines as well.

– Jyoti Navhal, Mandsore, MP

◆ I was suffering from psoriasis. Even after taking a lot of treatment it was of no use. Then I took refuge in Swamji's Yog and Pranayam. Now with regular practice of Yog and Pranayam my psoriasis problem is completely cured. I have stopped taking all allopathic medicines. I only practice Yog and Pranayam.

– Vijay Kumar Das, Taalchar Teerma, Orissa

LEUCODERMA

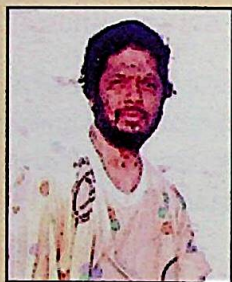
◆ My whole body was covered with white patches. I used to feel ashamed because of this. I used to hesitate in going out and also avoided changing my clothes in front of other people. Now I am practising Yog and Pranayam since one-and-a-half years. With the practice of Pranayam the number of white patches on my body have reduced. Now I am much better than before.

– Shumbhangshu Dey, Kumar Ghat, North Agartala

◆ I was suffering from white patches for past many years. I took lot of treatment. Then after watching Swamiji's programme on Astha Channel I started practising Pranayam. Slowly I began to benefit from it and then encouraged by the result, I increased practice of Pranayam. Now I am alright. I pray that the work Swamiji is doing for the welfare of others, may god bring him all the success.

– Sitaram, Nangloi, Delhi

◆ Since 1998 I had the problem of white patches on my body and there used to be patches all over the feet, the back, and the face. I consulted many renowned doctors of Kolkota, but it was useless. Also because of using steroids as prescribed, I had developed diabetes and other digestive disorders. I became hopeless. Then I came in contact with the revered Swami Ramdevji Maharaj and adopted Pranayam in my life-style. With regular practice of Pranayam the white patches started to cure slowly. Now all the white patches have been cured. Now I am alright. Leucoderma being an incurable disesase got cured by miracle of Pranayam. I shall be grateful to Swamiji for the rest of my life.

– Shashidhar Chowdhary, Pulia, West Bengal

Spread of white patches before Pranayam

Spread of white patches after the practice of Pranayam

◆ I was suffering from the problem of white patches since many years. I took a lot of treatment but it could not be cured. I am regularly practising Pranayam, the white patches have been cured and my weight is also under control. I was also suffering from diabetes and this has improved too. Pranayam is meant for incurable diseases. I bow my head to Swamiji.

– Bimla Joshi, Hanumangarh, Rajasthan

◆ I had the problem of white patches for a long time. I took a lot of treatment for this but it was of no use. Then I started practising regularly Yog and Pranayam as taught by Swamiji and also took medicines from the Ashram. Now I am alright.

– Rajkumar Srivastav, C.P. Colony, Gwalior (MP)

◆ I had problem of white patches for many years. I took lot of treatment but it did not help much. I am doing regular practice of Yog and Pranayam as told by Swamiji for a while and it has helped me a lot. I have lost weight. I also suffered from diabetes and I am feeling much better now. I send a million salutations to Swamiji.

– Sagar Chandrashekharvad, Sagar Madhya Pradesh

◆ I was suffering from the problem of white patches for about four years. My body had turned white all over. I used to feel shy while going out in society. I took treatment from the renowned doctors but my disease kept on spreading. Then after watching Pranayam on Astha Channel, I started practising Pranayam regularly. Slowly white patches began to cure. Now all the white patches have disappeared from body and it has become normal as before. Only a few patches can be seen on the body. Pranayam proved miraculous for me. I bow my head to Swamiji.

– Smt. Heena S. Mehta, Nagtaalwadi, Distt-Navsaari, Gujarat

The condition of white patches before Pranayam

The condition of white patches after the practice of Pranayam

GASTRO-INTESTINAL DISORDERS

Colitis & Ulcerative Colitis

◆ I am a patient of Ulcerative colitis since 1984, which was diagnosed at AIIMS, New Delhi. I was prescribed medicines. Excessive bleeding used to occur in every attack and I was literally on my death bed. I got transferred to Jagdishpur unit. I consulted doctors at SGPGI, Lucknow, and was treated for a long time. The body became immune to medicines and the dose had to be increased. I was forced to take steroids (Predenisolone). The attacks became frequent and steroids were necessary to control the problem. This resulted in serious side effects and I had almost died. I used to be admitted to the hospital for long periods of time. Now the doctors at SGPGI are thinking of operating my large intestine. I was worried and I used to become depressed during this long period of 20 years. There is a probability of Chronic Ulcerative Colitis converting into cancer. I am working as a technician in the pathology department. In such a situation Swami Ramdevji has descended on this earth in the form of God himself. His Yog and Pranayam have made me physically and mentally healthy. I have not taken steroids since August 2004 till date. I practise Pranayam regularly.

– Jaiprakash Singh, BHEL Hospital, Jagdishpur, Sultanpur, UP

◆ I was facing problem of piles from long times. My weight was increasing. I am also a diabetic. My blood sugar level never used to reduce even after taking a lot of medicines. To get relief from piles and bhagandar, doctor advised me for operation. Seeing Swamiji's programme on TV, I started practising Pranayam and found that my blood sugar got under control within one month. My weight also reduced. I am cured of piles and bhagandar. Now I am quite healthy. Swamiji has changed my life. I practise Pranayam regularly now. I hope to have Swamiji's blessing always.

– Manoj Jain, Bomikhal, Bhubneshwar

◆ I was suffering from fistula in the anus for the past three years and have been operated thrice. But there was no relief and problem persisted. I was very depressed and after practising Pranayam I have become-disease free and have no problem whatsoever.

– Govardhan Chabbalval, Shiv Colony, Jaipur

◆ I was a patient of Ulcerative colitis from five years. I took lot of allopathic medicines but there was no improvement. Regular practice of Pranayam and Ayurvedic medicines have been beneficial. Now I am totally healthy and do not take any medicines.

– Jagdish Patel, Ambika Nagar, Chandigarh

◆ I had stomach disorder for several years. I was much disturbed because of gas and indigestion. I was feeling weak day by day. My appetite was also decreasing regularly. After doing Pranayam for the last three months I am feeling much improvement in my health. All diseases related to stomach are now over. My weight has also increased and the appetite is also good.

– Patel Jagdish Chandan, Ambika Nagar, Highway, Gandhi Nagar

◆ I was suffering from anal fissure for the last 22 years and I had low blood pressure. It used to bleed heavily and I used to bear a severe pain. Even after taking treatment from various places I could not get any relief. By practising Pranayam for just two months I got 100% relief and my BP also remains normal now. Revered Swamiji has saved my life from severe problems, therefore I shall remain grateful to him for my life.

– Dr Jaishree Dwivedi, Gyanpur, Varanasi

◆ One day I felt a lot of pain in my stomach and I started vomiting blood. I went to a Kanpur Hospital for treatment. After the check up they found ulcer. The doctors advised me to undergo an operation for the same. I took treatment for a month however there was no improvement in my health. I was also facing joint pain. I was not able to walk properly at that time as my left hip was replaced. I had problem of Ankylosing spondylitis. Then I came to Swamiji's Ashram, at Hardwar for cure. There I practised Yog and Pranayam from the very first day. I was given some Ayurvedic medicines from the Ashram. Today after three month long treatment my wounds are healed. Now I do not have any problem of spondylitis. I am completely healthy now. Swamiji's cure system through Yog and Pranayam is very beneficial. This system is much cheaper than allopathic cure system.

– Ashwani Sood, HBTI West Campus Colony, Kanpur

I was suffering from bleeding piles from 1986. I used to experience severe burning sensation and pain in rectum along with giddiness. I took lot of medicines but there was no relief. I started practising Pranayam for the last three years and there has been lot of improvement. Now I am totally healthy and medication is not required.

– Anand Kumar Pandey, Sant Kabir Nagar

◆ I was suffering from fistula from a long time. My clothes were spoiled by puss, blood and water. After operation there was no positive relief. Then I started doing Pranayam as guided by Swamiji for four years and then I felt that my fistula has dried mysteriously. The doctor to whom I went for operation was also surprised to see me healthy. Now I am not taking any medicine. I practise Pranayam only and want to be always fit.

– Damodar Khadka, Keloli, Sudoor Pachim Nepal

◆ I was suffering from fistula since a long time. I got it operated upon many times but it was not cured. Even after getting operated upon, fistula used to recur. One day I saw Swamiji's Yog and Pranayam programme on Astha Channel and started practising Pranayam. Because of practice of Pranayam the wounds of fistula started to heal. Now fistula is completely cured. Pranayam is a boon for incurable diseases.

– Vishnu Sombhavse, Vaibhav Nagar, Latur

I was suffering from piles and fistula for the last 15 years. On the advise of the doctors I got it operated upon but it was useless. Then after watching Swamij's TV programme, I started practising Pranayam. After practising Pranayam for two years now I am completely healthy and along with the piles, fistula has also been cured without any surgery.

– Shashi Kushwaha, Allahpur, Allahabad (UP)

◆ I was facing problems of piles and prostate from a very long time. I faced much difficulty during defecation. I had to sit for long time in the toilet. Then I started practising Pranayam seeing Swamiji's programme on Ashta Channel. After two years of regular practice of Pranayam, I have recovered completely. I am quite well now. I do not have any disease now.

– Mohit Ghosh, Agartala, Tripura

◆ I was suffering from Ulcerative colitis since 1993 and consulted the doctors at AIIMS, New Delhi. I used to get frequent urge for bowel movement and sometimes used to experience pain and heaviness in stomach. Now I am practising Pranayam and I feel active and energetic. I am totally healthy and I have stopped taking medicines.

– Shivcharan Rawat, Faridabad

◆ I had been suffering with hyper acidity, body pain and obesity for several years. I had to take medicines to get relief from acidity. I started to practise Pranayam for last six months. My weight reduced by 9 Kg and there is no pain in the body now. Now I do not take medicine for acidity. I am absolutely healthy now.

– Saleem Jiwani, Adilabad, AP

◆ I am a patient of Ulcerative colitis since 1984, I took a lot of medicines but there has been no improvement. I started practising Pranayam regularly and small health problems like headache, pain etc. have been cured since last four months. Now I am totally healthy.

– K. Gangadhar, Vencation Colony

◆ I had acute piles and always suffered constipation. I took prolonged treatment but I could not get any relief. Now I practise Yog and Pranayam guided by Swamiji regularly. As a result my pile problem is over.

– Amitabh Mishra, Bhanipada, Mayapuri, Orrisa

◆ I was suffering from ulcerative colitis from the past 10 years. Doctors prescribed some allopathic medicines but there was no relief. I visited Ayurvedic hospital at Patanjali Yogpeeth and started practising Pranayam. Ayurvedic treatment and Pranayam have cured my problem completely and there is no need for any medicines.

– Rajrani, Sonipat, Haryana

◆ I was suffering from bleeding piles. While passing stool my rectum used to come out and my blood pressure used to be 210/130. By practising Pranayam taught by Swamiji for one year, now the problem of piles is completely cured and my blood pressure remains 130/90 and I do not take any medicine.

– K. P. Sharma, Ten Astha Sevohi (MP)

PANCREATITIS

◆ I kept on consuming alcohol continuously for 18 months due to which I started vomiting, I started to suffer from loose motion and acidity. On getting examined by a doctor, I was told that I was suffering from chronic pancreatitis. The proper cure for which is not available at present. After knowing this I was upset. Then I watched Swamiji's programme on Aashtha Channel and I continuously started practising Pranayam and I also started taking Ayurvedic medicine from the Ashram. Now I am absolutely healthy and the ultrasound report of my ailment is completely normal.

– Vijay Kumar Garg, Sirsa (Haryana)

Before Treatment

GARG DIAGNOSTIC LABORATORY
DABWALI ROAD, SIRSA-125 055 (HRY.)

Dr. A.P. Bansal
M.B.B.S., M.D.
Visiting Pathologist

Dr. Parveen Garg
M.B.B.S., M.D.
Laboratory Specialist
Ex-Registrar, D.M.C., Ludhiana

Name : VIJAY GARG   Date : 15/01/2005   Age : 0   Sex : M
Ref. by : Dr.S. TOMAR   Lab Ref.No.1K-16

Investigation	Patient Value Units	Normal Value
Amylase	272.0	

After Treatment

Dr. A.P. Bansal
M.B.B.S., M.D.
Visiting Pathologist

Dr. Parveen Garg
M.B.B.S., M.D.
Laboratory Specialist
Ex-Registrar, D.M.C., Ludhiana

Name : VIJAY KUMAR
Ref. by : Dr. SELF

Investigation	Patient Value Units	Normal Value
Haemoglobin		
Amylase	74.0	

The serum amylase of the patient before the practice of Pranayam was 272.00. After the beginning of practice of Pranayam serum amylase report was 74.00, which is at normal level.

ARTHRITIS AND RHEUMATOID ARTHRITIS

Arthritis, Rheumatoid Arthritis and Spondylitis

◆ I was suffering from arthritis, slip disc, thyroid and other diseases. I took treatment from various doctors and took a number of allopathic medicines but it was of no help. Then I went to Divya Yog Mandir Trust, here I took some Ayurvedic medicines and started practising Pranayam. I felt much better by practising Yog and Pranayam, my arthritis has improved a lot. There used to be acute pain and swelling in my knees and it was difficult to walk. Now all these problems are cured and I have stopped taking allopathic medicines.

– Mahua Shah, Nabhanagar, West Bengal

◆ I was suffering from pain in the knees for the last 3-4 years. For this I used to take allopathic medicines but it was of no use. From 4 March, 2007 I started practising Pranayam and other vital exercises for one-and-a-half hours daily and now I am completely healthy and I am not taking any medicine.

– Syeed Shaukat Ali, Ballarpur

◆ I was suffering from arthritis and heart disease since many years. My life was disturbed due to joint pain and heart disease. Treatment from elsewhere only gave me a temporary relief. Now I am absolutely fine after practising Pranayam taught by Swamiji and also with the help of Ayurvedic medicines. Now even at the age of 73 years I am able to accomplish all my daily tasks without anybody's help.

– Swaraj Sharma, West Patel Nagar, New Delhi

◆ I was suffering from arthritis and spondylitis since a long time. None of the treatment was spared. I had lost hope and due to arthritis there used to be a lot pain in my hands. Because of spondylitis my hands used to get numb. Pranayam brought a ray of hope in my life. I am practising Pranayam for the past 18 months. Even after spending thousands of rupees on allopathic medicines I have not benefited. But now without spending a penny and just practising Pranayam I am absolutely healthy.

– Nirmit Goya, Adarsh Nagar, Delhi

◆ I was always unhappy due to arthritis. Despite taking treatment from various places my disease was aggravating. As advised by one of my friends I started practising Pranayam. Slowly I realized that my disease was being cured. Earlier my hands used to develop cramps and unbearable pain which gradually eased off. Now after practising Pranayam for a year and taking Ayurvedic treatment from the Ashram, I have recovered completely.

– Meena Ben, C.P. College Complex, Anand

◆ I was having acute pain in the knees. I consulted a number of doctors and took a variety of medicines, but it was of no use. Now I am practising Pranayam as told by Swamiji on regular basis. I am cured off the disease completely.

– Mahendra M. Parmar, Selai Road, Silvassa

◆ I was a patient of arthritis for the past several years and I was unable to walk or do routine work. Pranayam has given me a lot of benefit and I am practising it regularly. Now I able to do my routine work without any difficulty, I thank Swamiji a million time.

– Neeru Garg, Garg Sales Corporation, Sangrur

◆ I was disturbed due to joint pain for past few years. I was tired of visiting doctors and taking allopathic medicines. It was of no use. All the doctors declared my illness as incurable and just prescribed pain killers. At last I was advised to take treatment from Patanjali Yogpeeth. I consulted Vaidji at the Ashram and he gave me some medicines. I took medicines for 4-5 months continuously and practised Pranayam for one-and-a-half hours to two hours daily. My RA factor had turned negative. Now I am feeling absolutely healthy.

– Sangeeta, Kinaur, Himachal Pradesh

Before Treatment

पतञ्जलि योगपीठ, हरिद्वार
PATANJALI YOGPEETH, HARIDWAR
रोग परीक्षण एवं अनुसन्धान विभाग
Diagnostics & Research Department

Name of Patient: Mr./Mrs./Ms. SANGEETA — Date: 12-12-06 — Age/Sex: 28yrs/F

PARAMETER	RESULT	(NORMAL RANGE)
R.A. Factor (Qualitative/Quantitative) :-	35	(<25 IU/ml = Negative) (25-50 IU/ml = +) (50-100 IU/ml = ++) (>100 IU/ml = +++)
Serum Uric Acid :-	3.4	mg%(2 – 7)

CBC WITH ESR

PARAMETER	RESULT	(NORMAL RANGE)
Haemoglobin :-	14.0	(12.0 – 17.0 gm/dl)
Total Leukocyte Count (TLC) :-	5,500	(4000 – 11000 cells/µl)
Differential Leukocyte Count (DLC):-		
Neutrophils :-	61%	(40 – 80 %)
Lymphocyte :-	31%	(20 – 40 %)
Monocyte :-	07%	(02 – 10 %)
Eosinophils :-	01%	(01 – 06 %)
Basophils :-	00%	(<01 – 02 %)
RBC Count :-	5.3	(3.8 – 5.5 million/µl)
PCV :-	47.7%	(36 – 50 %)
MCV :-	89.8	(83 – 110 fL)
MCH :-	26.4	(27 – 33 Pg)
MCHC:-	29.4	(31 – 37 gm/dl)
Platelet Count :-	301	(150 – 400 x 10^3/µl)
		(0.17 – 0.35 %)
E.S.R. :- (Wintrob's Method)	08	Male (0 – 9 mm) Female (0 – 20 mm)

Pathologist

After Treatment

पतञ्जलि योगपीठ, हरिद्वार
PATANJALI YOGPEETH, HARIDWAR
रोग परीक्षण एवं अनुसन्धान विभाग
Diagnostics & Research Department

Reg. No. A-1532 — Date: 22-04-07
Name of Patient: Mr./Mrs./Ms. SANGEETA — Age/Sex: 23yrs/F

PARAMETER	RESULT	(NORMAL RANGE)
R.A. Factor (Qualitative/Quantitative) :-	17.0	(<25 IU/ml = Negative) (25-50 IU/ml = +) (50-100 IU/ml = ++) (>100 IU/ml = +++)

Pathologist

The RA factor of the patient which had increased to 35, reduced to 17 which is normal due to practice of Yog and Pranayam.

◆ I was suffering from Rheumatoid arthritis and weakness for the last few years. Despite taking a number of allopathic medicines the intensity of the diseases was not decreasing, instead the body was becoming weak day by day. I am practising Pranayam for the last two-and-a-half years. Now I am feeling alright. I have stopped taking medicines also. By grace of God I got a new life.

– Manju Shrivastav, Nazari, Rohtas

◆ I was suffering from arthritis for the past five years but medicines were not giving desired results. I was not able to walk properly, then I started practising Yog and Pranayam as told by Swamiji. I also took Ayurvedic medicines from Patanjali Yogpeeth which gave me immediate results. I am practising Pranayam regularly and it has given me miraculous results.

– Jyoti Kumar Mishra, Ara, Bihar

◆ I suffered from severe pain in hand in May 2002 and doctors treated me for muscular pain for one year. But different tests for ESR, TLC, DLC, RA factor were done in June 2003 when there was no improvement in the condition. Arthritis specialist at Jaipur diagnosed rheumatoid arthritis, which is incurable. My fingers had bent and I became helpless like a paralysed patient. I could not walk or move my fingers or even hold a spoon with my hand. I was facing the worst condition of rheumatoid arthritis that cannot be expressed in words. I started taking Ayurved, homeopathy, natural therapy and the medical reports in January 2004 showed that ESR had increased to 70 to 72 Eq. I saw your television programme in February 2005 and started practising Bhastrika and Anulom-vilom Pranayam on the bed. I used to practice it at the night whenever I woke up due to disturbed sleep. After a few days I was able to sit on my own. Ayurvedic doctor told that this improvement is the result of Pranayam. From that day onwards my husband and I have thrown out all the medicines and just practising Pranayam. I used to take six types of quath and 15 doses of medicines daily. I started practising Kapalbhati Pranayam for 15-20 minutes since July 2004. Besides this the ankle and neck bone had enlarged and doctors suggested operation. But I did not realize when I had overcome this problem. I regained my health and started walking. My blood pressure used to be very low and I was wearing spectacles for eyesight (-2 power). These problems were cured within one month of Pranayam practice.

– Sangita Devendra Saxena, Vigyan Nagar, Kota, Rajasthan

◆ I was suffering from arthritis and spondylitis. These diseases filled my life with difficulties. Due to unbearable pain in my feet and whole body, me and my family had to bear a lot of hardships. Ayurvedic treatment from the Ashram and Pranayam has helped me recover completely. Now I am absolutely alright and I practise Pranayam daily.

– Sandhya Dev, Bidhan Niwas, Kolkota

◆ I was suffering from arthritis since one year. My fingers got deformed. Due to pain in the knees I could not walk. I was very much disturbed. Then I started practising Pranayam taught by Swamiji on regular basis because of which my fingers also got straightened up. I do not have pain in the knees anymore. Now I am walking without any difficulty.

– Kaushalendra N. Singh, Usbridge UB 8 BIY

◆ I was suffering from nodes in my body for the last 7 years. On examination it was found that the bones in my body had enlarged. It was difficult for me to perform routine tasks and to be able to walk. The hands and feet became numb. The Pranayam taught by Swamiji and also the Ayurvedic medicines from the Ashram cured my disease completely. Pranayam has brought a new energy into my life. Now I can perform my daily chores easily.

– Sulochan Chauhan, Shivalik Nagar, BHEL, Hardwar

◆ Regular practice of Yog and Pranayam has cured my five year old arthritis problem. Prior to that I had taken all kinds of medicines and consulted allopathic doctors but I was told that the problem was incurable. I am practising Pranayam and feel that Swamiji is the God of this age.

– Sukomal Shah

◆ I was suffering from Rheumatoid arthritis for last 8-10 years. I took treatment from a number of doctors but it was of no use. Now I am practising Pranayam for last one year regularly and I am healthy. I am also not taking any kind of medicine.

– Tapeswari Devi, Akash Ganga, Sahapur, Bhopal (MP)

◆ I was suffering from arthritis for so many years. I found it difficult to climb stairs and also had difficulty in getting up after squatting. I am practising Pranayam taught by Swamiji for the past one year. I am also not taking any medicine. I still do not have any problem now.

– Veena Gautam, Pitampura, Delhi

◆ I was suffering from joint pain for the past ten years. Doctors advised knee replacement as I could not sit properly. I am prasticing Pranayam for the past two years and there has been a lot of improvement within three to four months of practice. Now I am totally healthy and do not have any problem in sitting or doing my work. I have stopped taking medicines.

– Smt. Poonam Singh, Ravatpur, Kanpur

HYPER AND HYPOTHYROIDISM

◆ I had thyroid problem for last 11 years. Neither allopathic nor homeopathic treatment was of much help. I used to feel giddy, suffer headache, insomnia, overweight, irregular menstruation and other problems. I started doing Pranayam from January 2005 after watching Swamiji's prorgamme on TV. My problems slowly started getting reduced. I stopped taking thyroid medicine for 15 days and when tested my report was normal. Later as advised by the doctor, I stopped taking medicine and I am cured of thyroid problem. I also got cured of giddiness, insomnia, and irregular periods. I lost weight from 78 to 69 kg. Now I am living a completely healthy life.

– Mahadevi I. Pujari, Raichur, Karnataka

Before Treatment

Lab. 23029, Res. 23229
WORKING HOURS
7-30 am to 9 p.m.
Sunday 7-30 to 2 pm

POOJA DIAGNOSTIC LABORATORY
Saraswati Bal Khuba Complex,
Opp. K.B.N. Hospital - GULBARGA

Dr. DEEPAK S. YELSANGIKAR
M.D.,D.C.P. (Path)
Consulting Pathologsit

No. 58
Date : 9.9.95

Name MAHADEVI Age : Sex : F
Ref. by Dr. MRS.MAMATHA ANAND

THYROID PROFILE

TEST	OBSERVED VALUE	NORMAL RANGE
T3	0.39	0.650-1.950 NG/ML
T4	2.16	3.9-10.60 MCG/DL
TSH	12.24	0.25-7.0 MIU/ML
Serum Cholestrol	179.00	UPTO 200 MG/DL

Compliments to Dr. MAMATHA ANAND

Dr. Deepak S Yelsangikar
M.D.,D.C.P. (Path)

After Treatment

Usha Diagnostic Laboratory
Maqdum Complex, 1st Floor,
Jain Temple Road, Beroon Quilla,
RAICHUR - 584 101. State : Karnataka

Ph : (08532)
(Lab) : 227776
(Resi) : 227777
Dr. BalaramSingh Thakur
M.D. (Pathology)

Method: - ELFA - Enzyme Linked Fluorescent Assay

ADVICE: CLINICAL CORRELATION

Before Pranayam, this patient's T3, T4, TSH level was abnormal and in the test done after practice of Pranayam the results showed T3 1.21, t4 105, TSH 2.55 which is normal.

◆ I was suffering from thyroid problem for the past several years along with restlessness, discomfort all the time. Allopathic medicines were not beneficial and doctors asked me to take medicines for life long. I started practising Swamiji's Pranayam and took Ashram medicines. Now thyroid level is normal.

– Dashrath Pal, Fatehpur

Before Treatment

पतञ्जलि योगपीठ, हरिद्वार
PATANJALI YOGPEETH, HARIDWAR
रोग परीक्षण एवं अनुसन्धान विभाग
Diagnostics & Research Department

Reg. No. 7336 Date: 10/12/06
Name of Patient: Mr./Mrs./Ms. DASHRATH Age/Sex: 43yrs/M
Address:
Refferd by:

TEST	VALUE	NORMAL RANGE
T3	0.7ng/ml	(0.8-1.9 ng/ml)
T4	144.0ng/ml	(50-130 ng/ml)
TSH	21.3μIU/mL	(0.4 – 8.9μIU/mL)

REPORT IS NOT FOR MEDICO LEGAL USE

Pathologist

After Treatment

पतञ्जलि योगपीठ, हरिद्वार
PATANJALI YOGPEETH, HARIDWAR
रोग परीक्षण एवं अनुसन्धान विभाग
Diagnostics & Research Department

Reg. No. 8220. Date: 09/01/07
Name of Patient: Mr./Mrs./Ms. DASHRATH Age/Sex: 43 yrs/M
Address:
Refferd by:

TEST	VALUE	NORMAL RANGE
T3	1.76ng/ml	(0.8-1.9 ng/ml)
T4	25.5 ng/ml	(50-130 ng/ml)
TSH	0.44 μIU/mL	(0.4 – 8.9μIU/mL)

REPORT IS NOT FOR MEDICO LEGAL USE

Pathologist

Before practice of Pranayam and treatment TSH was 21.3, it became normal after practice.

◆ Since a long time I was a patient of Hypothyroid. For this I had to take allopathic medicines, but it was of no use. I started practising Yog and Pranayam taught by Swamiji and now I do not take any medicines. I have been greatly benefited. My thyroid profile has also become normal.

– Rashmi Sudhir Dalal, Madhav Nagar, Akola

I was obese and had thyroid problem. I took lot of medicines and consulted SGPGI doctors at Lucknow but there was no relief. I am practising Pranayam for the past two years. Now TSH is normal and my weight has also reduced. Thyroid level is becoming normal and now I do not have any problem.

– Amita Gupta, Shyamnagar, Kanpur

I have been a patient of thyroid for the past 20 years and have been taking medicines since then. My palpitation used to be high and medicines were not giving any permanent relief. I started practising Pranayam and now the problem has been cured up to 90 percent. I am on the verge of discontinuing all the medicines.

– Jyoti N. Singh, Dhandeli, Kakhar, Karnataka

◆ I was suffering from thyroid due to which my body had become heavy and there was swelling all over the body. I could not even climb up the stairs. Due to this I was under depression. I started practising Pranayam as taught by Swamiji. Slowly I started to recover. Today I am absolutely healthy and I am also not taking any medicine. This miracle has taken place because of Yog only.

– Kuldeep Singh, Nangloi, Delhi

Before Treatment

Surya Imaging & Pathology Centre Pvt. Limited (Delhi)

Issued to:
Surya Imaging & Pathology Pvt Ltd, Delhi
Patient Details : Mr.Kuldeep ,male,30 Yrs
Sample Drawn by : Surya Imaging Centre, Mangolpuri, New Delhi
Date of Analysis: 2006-09-06
Sample Name : SERUM

Report Number : NDP04/0607/HQ116817/0
Sample Drawn on : 2006-09-05
Sample Received on : 2006-09-05
Report Printed on : 2006-09-07

THYROID CAPSULE

Page 1 of 1

TCode	Test Description	Value Observed	Normal Range	NABL
417a	Total Triiodothyronine (T3)	> 800 00 ng/dL	73 - 204 ng/dL < 70 : hypothyroid > 204: Hyperthyroid Pregnancy:1st Trimester: 121 - 308 ng/dL 2nd & 3rd Trimester: 152 - 362 ng/dL	
417a	Total Thyroxine (T4)	19.6 µg/dL	Healthy adults: 5.2-12.5 µg/dL Pregnancy:1st trimester : 7.8-16.2 µg/dL 2nd,3rd trimesters: 9.1-18.3 µg/dL	
417a	Thyroid Stimulating Hormone (TSH)	< 0.01 µIU/mL	0.35 - 5.5 µIU/mL > 5.5: Hypothyroid < 0.35: Hyperthyroid Pregnancy:1st and 3rd Trimester: 0.3 - 3.5 µIU/mL	

Interpretation

After Treatment

LABORATORY TEST REPORT NOVA

Issued to:
Patient Service Centre, New Delhi
Patient Details : Mr. Kuldeep Singh,male,31 yrs
Sample Drawn by : Patient Service Centre, New Delhi
Date of Analysis: 2006-10-18
Sample Name : SERUM

THYROID CAPSULE

Page 1 of 1

TCode	Test Description	Value Observed	Normal Range	NABL
417a	Total Triiodothyronine (T3)	436 9 ng/dL	73 - 204 ng/dL < 70 : hypothyroid > 204: hyperthyroid Pregnancy:1st Trimester: 121 - 308 ng/dL 2nd & 3rd Trimester: 152 - 362 ng/dL	
417a	Total Thyroxine (T4)	22.3 µg/dL	Healthy adults: 5.2-12.5 µg/dL Pregnancy:1st trimester : 7.8-16.2 µg/dL 2nd,3rd trimesters: 9.1-18.3 µg/dL	
417a	Thyroid Stimulating Hormone (TSH)	< 0.01 µIU/mL	0.35 - 5.5 µIU/mL > 5.5: Hypothyroid < 0.35: Hyperthyroid Pregnancy:1st and 3rd Trimester: 0.3 - 3.5 µIU/mL	

Interpretation

The thyroid profile of the patient was on the higher side before the treatment. There has been a considerable change in it by the practice of Yog and Pranayam.

◆ I was suffering from Hypthyroidism. On 1 November, 2003 it was confirmed that I was suffering from Hodgkins Lymphoma, for which various tests were done. The doctors advised chemotherapy. After chemotherapy I had many other problems. The colour of my skin began to change and the cancer had spread to whole of my skin. Even after taking treatment I had not recovered completely so I had started practising Yog-Pranayam as taught by Swamiji. After which the improvement began to take place slowly. The problem of thyroid is completely cured. In the case of cancer also I have benefited a lot. Now I have stopped taking all the allopathic medicines. I was a non-vegetarian and after practising Yog I have absolutely given up consumption of non-vegetarian food. Patanjali Yogpeeth is a heaven on earth, it is a centre of spiritual and medicinal healing, everybody should take advantage from it. If there are four Dhams (pilgrimage) then Patanjali Yogpeeth is the Fifth Dham. Yog has come out of the caves and has spread to each and every home, it is a great achievement in itself.

– Sheela Shah, Noida (UP)

◆ I was disturbed by a number of diseases like thyroid, tumor in uterus, joint pain etc. for many years. All the doctors used to prescribe me medicine for thyroid and told me to reduce my weight. I was tired of taking allopathic medicines. I was going under depression. Then I consulted the Vaidji at Divya Yog Mandir Trust, and took medicines for 4-5 months regularly and practised Pranayam daily and also practicised a few aasans. I also strictly followed the dietary instructions given to me by the Vaidji. I was surprised to see that after all this when I under went the tests for ultrasonography and thyroid profile, all the reports were normal. Hence I started to see a ray of hope for a healthy and disease-free life. Now my life is filled with joy.

– Rita Singh, Badar Ghat, Agartala

Before Treatment

After Treatment

Dr Lal PathLabs Pvt Ltd

AGARTALA

DR. ARVIND LAL

DR. VANDANA LAL

Chief of Pathology

Name : MRS. RITA SINGH

Age : 35 Years Sex : F

Ref. By : G.N.G.C.

A/c Status : P

Test Name	Result	Units	Ref. Range
Prolactin	9.11	ng/mL	

Suggested Normal Ranges for Prolactin:

Reference Group	Units	Ref. Ranges
Females		
Nonpregnant	ng/mL	[illegible]
Pregnant	ng/mL	[illegible]
Postmenopausal	ng/mL	[illegible]

Comments:

Prolactin (PRL) is a peptide hormone (198 amino acids) produced by anterior pituitary lactotropic acidophilic cells. Its secretion is regulated by hypothalamus. Its release is episodic with lowest levels at midday and highest values shortly after the onset of sleep. Major physiological stimulus for PRL release is suckling; levels increase within minutes after initiation of breast-feeding. Increased stress, [illegible] plasma hyperosmolality & TRH can also cause increased secretion of PRL. Hyperprolactinemia is the most common hypothalamic-pituitary disorder.

REPORT COMPLETED

Tests Requested:

THYROID PROFILE TOTAL, PROLACTIN SERUM

Before the treatment the thyroid profile of the patient was on higher side. There has been a considerable change in it by the practice of Yog and Pranayam.

My weight was increasing due to thyroid problem and appetite had increased. Weight reduced to 52 kg after practice of Pranayam and appetite is also normal. Now I feel much better and I have discontinued all medicines.

– Vijay K. Sonkuser, Nagpur

◆ I was suffering from thyroid due to which my body had become heavy and there was swelling all over my body. I could not even climb up the stairs. Also menstruation discharge was sometimes low or it never used to occur. By practice of Pranayam I have started to benefit. Today I am absolutely healthy and I am not taking any medicine. It has been possible only due to the miracle of Yog.

– Bipasha Pal, Muhuni, Agartala, Tripura

◆ I am a patient of thyroid since 1990 and my TSH level continued to increase. I took treatment at renowned hospitals like PGI but there was no improvement. The relief was temporary and thyroid used to be normal when I took medicines, but no therapy could cure my problem permanently. Finally I started practising Pranayam and Asana from last six months after watching Swamiji's programme on Astha Channel. I am also following home remedies, which has shown significant improvement. Besides, I was also suffering from ear secretion, which has also been cured and blood pressure is also normal. I reduced five kilo weight after practising Pranayam.

– Shanti Gupta Snehanagar, Lucknow, UP

Before Treatment

After Treatment

The TSH level was 22.61 before the treatment whereas after six months of Pranayam practice the second test showed TSH level at 0.08, which is normal.

◆ I saw your programme on television and I am practising Pranayam regularly since May 7, 2004. This has given surprising results and reports are being enclosed for your perusal. The first thyroid test was done on March 9, 2004 at Metropolis Health Service (India) Pvt Ltd, Borivili (W), Mumbai and the TSH level was CLIA 91.75 UIU / ml and after three months the medical test done at Hindustan Health Point, 2406, Garia Main Road, Kolkata it had dropped to 0.35 UIU / ml. The doctors had initially asked me to take medicines for rest of my life. Doctors were surprised to see my first report. This miracle has happened only because of your blessings. My whole family practices Yog and I am teaching my neighbours also.

– Dipti Rai, Garia, Kolkata

OTHER INCURABLE DISEASES

Alopecia

I was suffering from lack of hair and hair loss. I became bald and my hair turned gray. I am practising Pranayam regularly from June 2002, the hair growth has started, and it is turning black again.

– Dinesh Kisanrao, Yavatmal, MS

Varicose Veins

I was suffering from varicose veins for the past several years. I took many medicines but there was no improvement. I felt that I would never be able to recover from this problem. I saw Swamiji's programme on television and I am practising Pranayam for the past three-and-a-half months. There is a lot of improvement and now I have stopped taking medicines.

– Ravindra Kaliravana, Bhiwani, Haryana

◆ I suffered from high blood pressure, deep vein thrombosis, backache, arthritis and hypothyroid. I got to know that Pranayam can cure all the diseases. I saw Swamiji's prorgamme on TV and started doing regular pratice of Pranayam. Now I have fully recovered and motivate others also to do Pranayam.

– Santosh Kumari Gupta, Vikas Marg, Delhi

Aplastic Anaemia

◆ I was a patient of Aplastic anaemia and diabetes due to which haemoglobin had dropped to 4 and platelets count had reduced to 12 thousand. Regular practice of Pranayam and Yog increased haemoglobin to 8.5 and platelets count increased to 54 thousand. The sugar level is also normal.

– Dr G.P. Agarwal, Kanpur Road, Lucknow (UP)

Dr. G.P. AGRAWAL
MBBS; DOMS
Gen Physician / Eye Surgeon
Registration No. 22841

C-133, Sector-D, LDA Colony
Kanpur Road LUCKNOW-226012
Phone: 2435274

CA 21

Dated: 28.05.04

परम श्रद्धेय श्री स्वामी जी,

सादर प्रणाम।

मेरा नाम डॉ० ज्ञान प्रकाश अग्रवाल है। मैं पिछले आठ वर्षों से "APLASTIC ANEMIA" (एप्लास्टिक एनीमिया) से पीड़ित हूँ, इसमें अस्थि-मज्जा (Bone Marrow) सूख जाती है, और रक्त बनना बन्द हो जाता है। मुझे प्रतिमाह 2-3 बोतल रक्त चढ़ाना पड़ता था। शरीर से जगह-जगह से रक्तस्राव होने लगता था। वर्तमान में विश्व भर में उपलब्ध हर सम्भव औषधि स्थानीय संजय गांधी पी०जी०आई० में दी गई पर निष्प्रभावी सिद्ध हुई। तब मुझे प्राणायाम के बारे में बताया गया।

मैं पिछले दो वर्षों से प्राणायाम का अभ्यास कर रहा हूँ। अब लगभग एक वर्ष से मुझे रक्त चढ़ाने की आवश्यकता नहीं पड़ी है। प्लेटलेट्स जो 10,000–12,000 रहती थीं अब 54,000 हैं। हीमोग्लोबिन जो 4-5 ग्राम रहता था अब 8.5 ग्राम है।

इसी प्रकार मधुमेह के लिए मैं इन्सुलीन लेता हूँ जो आपके वर्तमान योग साधना शिविर के पहले 36 यूनिट (18 सुबह व 18 सायं) लेता था, पांच दिन के अन्दर घटकर 28 यूनिट (14 सुबह व 14 सायं) रह गई है। आशा करता हूँ कि 1-2 माह में शायद यह पूरी तरह छूट जाए।

मानव मात्र के स्वास्थ्य/जीवन के लिए आप जो भगीरथ प्रयत्न कर रहे हैं, उस संकल्प को शत्-शत् नमन।

विनीत

[signature]

◆ I was suffering from aplastic anaemia and haemoglobin used to be 3.4 normally. Platelet count had reduced to 32 thousand. Regular practice of Yog and Pranayam increased haemoglobin to 13.4 and platelet count to 94 thousand.

– Savitri Devi, Saharanpur (UP)

Before Treatment

Dr Lal PathLabs Pvt Ltd

06 4369770
SAHARANPUR

DR. ARVIND LAL — Chief of Laboratory Medicine
DR. VANDANA LAL — Chief of Pathology

Name : SAVITRI
Lab. No : 06 4369770
Age : 35 years Sex: F
Ref. By : DR. R.K.SHARMA

Reg. Date : 24/05/06
Collection Date : 23/05/06
Print Date : 24/05/06
A/c Status : N25 C

Test Name	Result	Units	Ref. Range
COMPLETE BLOOD COUNT (CBC)			
Haemoglobin	3.40	g/dL	(11.50 - 15.30)
Packed Cell Volume	10.90	%	(36.00 - 45.00)
Leukocyte Count, Total	3.30	thou/uml	(4.40 - 11.30)
RBC Count	1.01	mill/uml	(4.50 - 5.10)
MCV	107.30	fL	(80.00 - 96.00)
MCH	33.70	pg	(27.50 - 33.20)
MCHC	31.40	g/dL	(33.40 - 35.50)
Platelet Count	32.00	thou/uml	(150.00 - 450.00)
Leukocyte Count, Differential:			
Segmented Neutrophils	34.40	%	(45.50 - 74.00)
Lymphocytes	57.10	%	(22.30 - 50.00)
Monocytes	6.00	%	(0.70 - 10.00)
Eosinophils	2.20	%	(1.00 - 6.00)
Basophils	0.30	%	(< 2.00)
Blood Picture	Sparsely distributed. Anisopoikilocytosis ++, Dimorphic RBCs seen. There is leucopenia with lymphocytosis. Platelets are reduced. Advised:- Follow up/clinical correlation. Result Rechecked		

Page 1

After Treatment

पतञ्जलि योगपीठ, हरिद्वार
PATANJALI YOGPEETH, HARDWAR
रोग परीक्षण एवं अनुसन्धान विभाग
Diagnostics & Research Department

Reg. No. 6721
Name of Patient: Mr./Mrs./Ms. SAVITRI DEVI
Address
Reffered by:

CBC WITH ESR

PARAMETER	RESULT	(NORMAL RANGE)
Haemoglobin :-	13.4	(12.0 - 17.0 gm/dl)
Total Leukocyte Count (TLC) :-	5,500	[illegible]
Differential Leukocyte Count (DLC):-		
Neutrophils :-	54%	[illegible]
Lymphocyte :-	37%	[illegible]
Monocyte :-	06%	[illegible]
Eosinophils :-	03%	[illegible]
Basophils :-	00%	[illegible]
RBC Count :-	3.6	[illegible]
PCV :-	[illegible]	[illegible]
MCV :-	[illegible]	[illegible]
MCH :-	[illegible]	(27 - 33 Pg)
MCHC:-	[illegible]	(31 - 37 gm/dl)
Platelet Count :-	94	[illegible]

GENERAL BLOOD PICTURE

R.B.C. :- Red blood cells appear to show normocytic normochromic picture.
T.L.C. :- is Normal.
D.L.C. :- is Normal.
Platelets :- are Moderately reduced.
No haemoparasite are seen.

Pathologist

The patient's haemoglobin used to be between three and four due to aplastic anaemia. The haemoglobin increased to 13.4 after the treatment.

Sickle Cell Anaemia

◆ I am a patient of sickle cell anaemia. I had lot of problems and often had lack of blood and once my haemoglobin was 9. Since then I have started doing Pranayam, my condition has improved a great deal. Now my haemoglobin is 15. I have recovered completely from Pranayam and Ayurved.

– Ananta Kumar Patra, Balepal, Balasor

◆ I was suffering from anaemia for the last five years and the haemoglobin level used be low. This resulted in weakness and I used to be hospitalized frequently due to blood loss. The sickle cells were more than 50 per cent. I consulted several doctors but there was no relief. Then I started practising Pranayam and Yog and took Ayurvedic medicines. Regular practice and medication proved to be beneficial. The haemoglobin increased to 10 and now I am completely healthy.

– Krishna Sahu, Darbhanga (Bihar)

Before Treatment

Dr J Sharan's Pathological Laboratory
Near Medical College, Bariatu, Ranchi - 834009
Dr. RAKESH SHARAN
M. D. (Pathology)

REPORT ON PATHOLOGICAL INVESTIGATIONS

Name KRISHNA SHAW
Sex M
Specimen of BLOOD

Tests	Result
Sickling Test	Positive (70%)

(R. Sharan)

After Treatment

Dr J Sharan's Pathological Laboratory
Near Medical College, Bariatu, Ranchi - 834009
Timing : 7 A.M.-9 P.M. SUNDAYS OPEN
(Estd 1962)
Dr. RAKESH SHARAN
M. D. (Pathology)

REPORT ON PATHOLOGICAL INVESTIGATIONS

Name MR.KRISHNA SAHU
Date 15/02/2007
Sex M
Reg.date 14/02/2007
Collected for MAIN LAB
Specimen of BLOOD

Tests	Result
Sickling Test	Negative

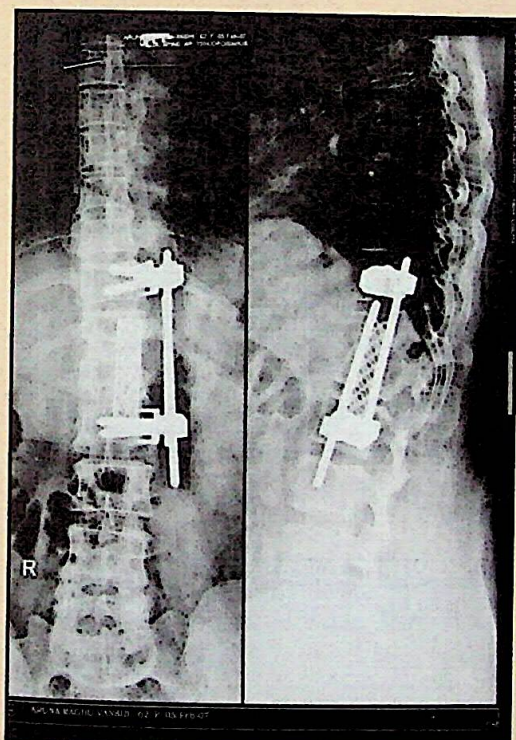
(R. Sharan)

Sickling test was positive (70 per cent) before practice of Yog and Pranayam, which became negative after treatment.

BONE TB

◆ I was a patient of bone TB and the spinal cord had bent due to this problem. I was unable to walk and used to suffer from severe pain. I consulted doctors, they operated and placed rods, but there was no relief. The I visited Swamiji's Ashram and took some Ayurvedic medicines and started practising Pranayam. There has been miraculous improvement and now I am totally healthy. I can walk freely without any problem.

– Aruna Raghuvanshi, Maharana Pratap Enclave, Delhi

Before Treatment

After Treatment

Indian Spinal Injuries Centre

Super Speciality Hospital

OPD CARD

Registration No. 55373

Name Mrs. Aruna

Age 62

Consultant Dr. A.K. Sahani

✓ Please bring along your medical records on all subsequent visits

Doing very well

No neurological deficit

Excellent Recovery

Adv

- NO MEDICATIONS
- LEAD A NORMAL LIFE

The spine bone D12-L1 had disorder before treatment but the X-ray taken after practice of Pranayam and treatment shows normal bone.

PITIUTARY MICROADENOMA AND OTHER DISEASES

◆ I have a 15-year-old son. Because of malfunctioning of pitiutary gland the level of the harmone and the male harmone testosterone were found to be negligible in the test. My son started behaving like girls and his body was not growing. I took medicinal and Pranayam consultation by going to Patanjali Yogpeeth. After 6 months of treatment the growth harmone testosterone starting increasing. Before the treatment GH 0.1 and testosterone was 20. After the treatment GH became 0.48 7, testosterone became 541.5. I had consulted renowned doctors in famous hospitals for treatment of my son. But I felt totally hopeless. By blessings of the Swamiji my son has become absolutely normal. This is no less than a miracle.

– Shekhar Tyagi, Muradabad (UP)

Before Treatment

Pre medication

PRE

Page 1 of 3

After Treatment

Raja Medicare Diagnostics

Dr. Akhil Agarwal

M.B.B.S., D.C.P.

CONSULTANT PATHOLOGIST

LABORATORY

SATELLITE CENTRE

Dr. Akhil Agarwal

The level of growth harmone of the patient before the treatment was 0.1 and testosterone was less than 20. After the Pranayam and treatment the growth harmone has become 0.45 and testosterone has become 541.50.

◆ In the year 1995, Pituitary Microadenoma was detected. The level of prolactin was high in my blood. I used to have headache and I used to feel giddy. Sometimes I used to get fits. I took treatment from various specialist doctors but it was of no use. It was of help only till the time I took medicine. Then I started feeling that I may never get cured. Then I started practising Yog and Pranayam taught by Swami Ramdevji. It is the result of Pranayam only that in the last 9 months the Prolactin level has come down to normal. Now in the CT Scan test the condition of Pituitary gland comes across as normal. By the blessings of Swamiji the disease Pituitary Microadenoma is fully cured. Today I am absolutely fine.

– Sangeeta, Central Road, New Delhi

Before Treatment

After Treatment

BANWARI LAL CHARITABLE IMAGING CENTRE

Organ Imaging Research Centre (I) Pvt. Ltd.
M R CENTRE - GREEN PARK
Dr. Parveen Gulati M.D.

TEST REPORT

The higher level of prolactin can be clearly seen in blood test and also Pituitary Microadenoma can be seen in the CT Scan before the treatment. Whereas CT scan test taken after practising Yog-Pranayam the level of Prolactin and also the condition of Pituitary gland be seen as normal.

◆ I was suffering from migraine, Sinositis, Dysmenorrhoea, Harmone imbalance and other similar diseases. After consulting the doctors it was found that IgE level had increased to great extent. Allopathic treatment could not provide any benefit. My menstruation cycle used to be very painful. There used to be excessive bleeding. Later by practising Yog and Pranayam as told by Swamiji I got cured of my diseases slowly and steadily. Before the treatment my IgE level was 426, and Haemoglobin was 10.4, in just 5 months of practice of Yog IgE level was 181 and Haemoglobin became 12.5. Now I am completely healthy. All the troubles relating to my menstrual cycle are cured.

– Sharmila Dutta, Mayur Vihar Phase 2, Delhi

Before Treatment

Dr. Singhal's PathLab

After Treatment

Dr. Singhal's PathLab

IgE level of the patient before the treatment was 426 and Haemoglobin was 10.4, after just 5 months of practice of Yog IgE level became 181 and Haemoglobin level became 12.5.

CHRONIC FEVER

◆ In 2007, I suffered from malaria, which could not be diagnosed by the doctors and they considered it to be typhoid and gave me treatment for typhoid. Even after giving me antibiotic continuously for one month my fever never came down. After that I have to be admitted to hospital. After coming back from there the body temperature remained at100 degree. After this my health started deteriorating. Suddenly one day I had severe pain in my chest, then the doctor advised me to go for ECG. ECG report was normal, thereafter I got test done for HB which was 5.6, after that for investigation purpose all the other tests were done, but nothing could be diagnosed. Slowly my digestive system got disturbed. I lost appetite, and the food consumed could not be digested. I could not sleep for weeks, the body had high temperature, when I lied down it was difficult to breathe. I am a lecturer of Economics in Swami Vivekanand Saraswati Vidya Mandir. It was difficult to teach the students. I used to forget the figures while teaching. I found life difficult to manage. At that time my son was 6 years old. I was always worried about him. I was going into depression and kept thinking that I might be having liver cancer. I thought so because my mother had liver cancer, due to which she had died while I was a kid. My father was a heart patient and he also died at an early age, at that time I was just 12 years old. By just taking one allopathic pill my stomach used to get upset and because of this I took homoeopathic and Ayurvedic medicines, but it was of no use. By going on special diet for one month the HB level went up to 8 and it came down to 5.6 in just one week. On the advise of the doctor I got bone marrow test done, but nothing could be found so another test was advised which I did not get it done. On his advise I did Pranayam and got examined by the Vaidyaji at the Ashram. The first miracle happened

Before Treatment

RAMA PATHOLOGY LABORATORY
AND
HORMONE CENTRE

FULLY COMPUTERISED LAB

Dr. Rajeev Goel
M.B.B.S., M.D.

TEST NAME | RESULT | REFERENCE RANGE

After Treatment

HAEMOGLOBIN (Hb)

11.0

The HB level of the patient was 5.6 Gms. before the treatment whereas after the treatment his HB level was found to be 6 Gms.

after consuming Giloy juice for one month when my fever normalized and after that by practising Pranayam HB level started rising. Today HB is 11.6. I have taught Yog and Pranayam to 1,300 students regularly. Today what I am, I am because of your blessings only.

– Kavita Rastogi, Sahibabad

FILARIA

◆ I was suffering from Filaria for a long time. I had taken treatment from a number of doctors, it initially used to be helpful, but later on the problem aggravated. The doctors declared it as incurable disease. But by the blessings of Swamiji the above disease was cured in just 3 months due to practice of Yog and Pranayam. Now my self-confidence has increased and I practise Pranayam regularly. By the blessings of Swamiji my life is full of joy. May you be praised all over the universe and the science of Yog may be admired all over the universe.

– Deendayal Radheyshyam Agarwal, Chanakyapuri, Vadodara

SCOLIOSIS AND AVASCULAR NECROSIS

◆ In 2002 I suffered from Avascular Necrosis. Even after a lot of treatment it was not cured. At last I took treatment from Swami Ramdevji's hospital and started practising Pranayam in morning and evening. Now I am alright. I send million salutations to Swamiji.

– Meena Chauhan, FPUI, Gurgoan

◆ My daughter Arti Chopra's spine had a deformity (scolisis). We immediately consulted Dr Ram Bahadur at Chandigarh he advised immediate operation. We were nervous and in August 2006 we consulted Acharaya Balkrishnaji at Divya Yog Mandir Trust, Hardwar. He gave us a few medicines from his Ashram and advised to practise Pranayam. By regular practice of Yog and Pranayam, Arti's spinal deformity was cured to a great extent. Earlier right shoulder's bone was quite raised but due to regular practice of Pranayam her condition has improved quite a lot. We are grateful to Acharya ji.

– Pradeep Rai Chopra, Chandigarh (Punjab)

LOW BP AND UNDER WEIGHT

◆ I always used to have low BP. Due to which I always felt giddy and sometimes I fainted also. But with regular practice of Pranayam taught by Swamiji my BP is 120/80 and weakness is also cured. Now I am alright.

– Asha Sharma, Trilang, Bhopal

◆ By your blessing I have achieved a new life, my life is filled with enthusiasm when my weight increased, which otherwise never increased from 53 kg despite my best efforts. It has increased to 63 kg. and my intestine is powerful enough to digest the food and also new teeth developed for chewing the food. It was astonishing, we had heard of increase and decrease of weight but development of teeth for the third time is a miracle. It has been possible with the blessings of Swamiji, Yog and Pranayam. I am highly obliged.

– Yog practioner, Bharwar, Allahabad

◆ I was suffering from hernia and low BP for the last 5 years. When I consulted doctors they advised me operation. I did not want to get the operation done. At that time I started practising Pranayam as taught by Swami Ramdevji and also took Ayurvedic medicines from his Ashram. Very soon hernia and low BP and other ailments of my stomach were cured absolutely. Now I regularly practise Pranayam.

– Mahesh Modi, Mathura Chowk, Kathmandu

With the help of Pranayam a tooth stuck in the throat came out

◆ I was using artificial teeth. Once while I was eating, these teeth got stuck in my throat. Despite all the efforts they could not be taken out of the throat and due to this a number of problems started to rise. In those days I started practising Pranayam taught by Swamiji on TV. With the practice of Pranayam the stuck teeth started coming out of the throat. It was surprising for me. It has all been possible because of Kapalbhati. I have sent my teeth to be kept in a museum.

– Samir Kumar, Jharkhand

The glass pieces which got embedded into my head during an accident came out without an operation with the help of Pranayam

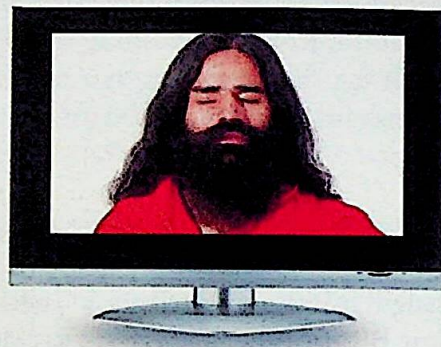
◆ I met with an accident on 12 December 1996. During the accident I was unconscious for one-and-a-half hour. On the right side of my face there was acute pain. On 19 December 1996, a CT scan of my head was done. In the CT scan, on the frontal side of my face Haemorrhagic Lesion could be seen, in addition to this some bone enlargement could also be seen. I was very upset because of this. One of my friends advised me to watch Swami Ramdevji's programme on Astha Channel. After watching the programme I started practising Pranayam. Now it has been two years since I started practising Yog and Pranayam. I have benefitted quite a lot from the regular practice of Yog and Pranayam. The embedded pieces of glass in my head have come out without any surgery. Earlier I could not walk and was bed ridden, now I can walk. Pranayam has filled new energy in my life. Now I practice Yog and Pranayam regularly.

– Pushparaj, Bhilai

Chapter 9

REDISCOVERING YOG, RISING PUBLIC AWARENESS AND ROLE OF MEDIA

Swami Ramdev Ji's indepth study and research on Yog, Pranayam, Ayurved, and other ancient health-building systems has made everybody take notice. Some call it a miracle, some take it as divine power and some consider it an heavenly act. Swamiji is a great soul and his Yog revolution has proved to be a Sanjivani or life-saving device for the sick and suffering people. He envisions the body as a temple and his campaign against diseases has filled new energy and spirit in the people.

It will not be an exaggeration to say that media and mass communication have played a major role in spreading Yog culture among the masses.

Media has changed its outlook, recognized the usefulness of Yog, played a responsible role and became a major vehicle of communication for the great mission taken by Swamiji for public welfare. If we analyze the facts mentioned below, we can understand the depth and scope of this mission and also his foresight for a revolution that could extend from culture to agriculture.

Role of Electronic Media in Yog Revolution

Electronic media has played a major role in extending the reach of Yog to each and every household. Today, people are able to see and experience the benefits of Yog in the privacy of their homes through this medium. The number of people benefitting by watching the programmes and learning is far larger than those attending the camps. The most important contribution of electronic media is that the Yog revolution is spreading very fast in the foreign countries also. Aastha and other channels are telecasting the programmes abroad. Now, Yog is beyond the geographical boundaries and we are assured that the whole world will be disease-free and inclined to lead a spiritual life very soon. This mega success would not have been possible without the positive role of media. The other positive aspect is that people are learning Yog and following the path of righteousness. A nation's progress is dependent on the ideals held dear by its citizens. It is a matter of pride that about a billion individuals who have taken to Yog through Swamiji's efforts, have improved their life style and conduct.

Here we would like to highlight Pakistan as an example of the role played by the electronic media. The Yog awareness among the Pakistanis has been possible only because of this media.

The Financial World conducted a survey in five major cities of Pakistan. According to the survey results, Swami Ramdevji left behind the megastar of the century, Amitabh Bacchan and topped the popularity rank. Forty-two percent of the Pakistanis in the age group of 45 - 60 years believed that Swami Ramdev was the most popular personality of India. Yog awareness in an Islamic country is possible only with the help of electronic media. Print media also has played a major role in propagating Yog, but faster and broader reach of electronic media is more effective. The media is thus providing a great service to the society, nation and the world.

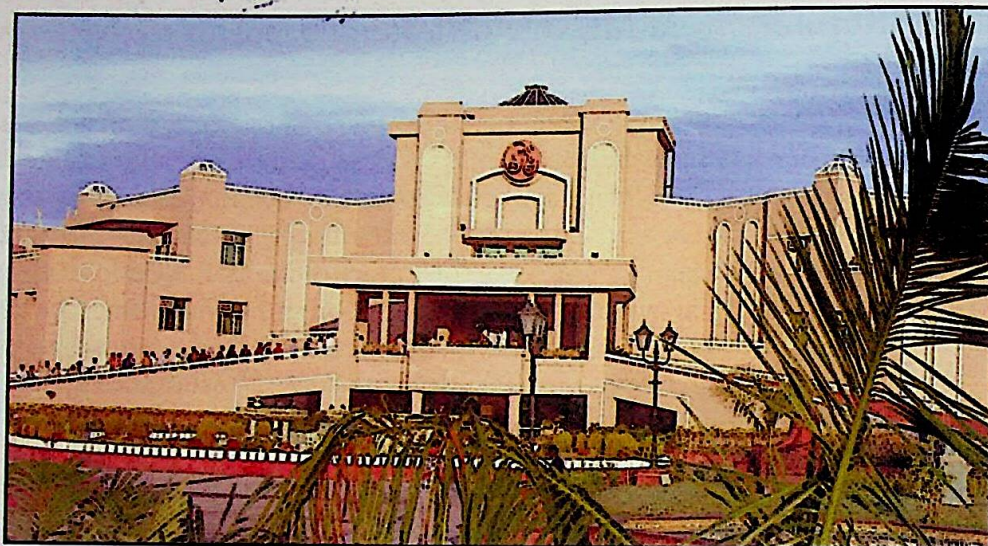
Swamiji's Yog Revolution - a Message of leading a positive life through TV Channels

India is a good example of fast rate of globalization taking place all over the world. In the past one decade India's interest in developing technical facilities in different areas became stronger and it continued to make all possible efforts to achieve its goals. People's life-style is affected by these changes voluntarily or otherwise. The pace of progress has been constantly increasing. But these changes have also had negative impacts; people have started losing their peace of mind. It seemed that this progress might move Indians away from their culture, deep faith in religion and spiritualism. The desire to find a solution to such problems of modern life, attain mental peace and lead a stress-free life inspired people to get on the path of Yog and Pranayam. People felt the need to establish a synergy between progress and mental peace. The most important was the realization that good health was extremely necessary. People felt the need to go back to their old traditions. This change in the outlook and the contribution of modern technology will enable us to have deep devotion towards God, spiritualism and still be part of the world progress. How could the person manage everything so that he would not lag behind in worldly matters and also attain mental peace? In the midst of this confusion and dilemma Swami Ramdev Ji Maharaj came up with Patanjali Yog Science as an answer to these complex problems. He showed the correct way to the people and they were successful in making progress, attaining mental peace and also leading a disease-free life. People started developing faith in him and the number of people participating in his camps kept on increasing and so did Swamiji's popularity.

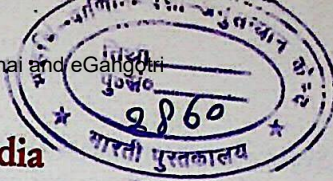
Swamiji could reach to the masses and express his views only with the help of the electronic media. He opened the gateway to good health through this media. It also needs to be mentioned that on whichever channel Swamiji's Yog programmes was telecast it gained popularity. Whether it is Aastha, NDTV, Sahara One or Sahara Samay, the Yog program's telecast on these channels increased the viewership of these channels.

The biggest advantage of telecasting Yog programmes is that the places where the camps are not being organized or the print media is not able to contribute in a big way, there also people are able to learn Yog through this media. It is not easy to reach each and every place through camps. India is a huge country and it is possible to reach every corner of the country with the help of electronic media only. Swami Ramdev informs people about Yog on these channels and people gain insight into ancient knowledge. It is well known that in the race of modernization the western countries are much ahead of us but the people of those countries also seek mental peace, stress and disease-free life through Patanjali Yog.

People experience a divine feeling when Swamiji says boldly that we will fulfill the dream of healthy world through Yog. Today, people are spending their hard earned money on medicines which they can save by practising Yog. They will also be free from corruption, crime and other negative tendencies. A person who adopts Yog in life becomes stress-free, gains mental peace, becomes tolerant, and adopts ethical behaviour. As the number of ethical minded people increases, corruption and injustice will decrease automatically. Swamiji's Yog revolution is a blessing for the entire humankind. It has been successful in drawing the attention of the people in a very short time due to television channels. Channels broadcasting Swamiji's programmes are much ahead of other channels in their TRP rates. Their business and popularity are increasing. Hence it can be said that Swamiji's programmes are a blessing even for the television channels.

- Today, national and international channels are telecasting seven-and-a-half hours of Yog science programmes of Swamiji regularly. Astha channels telecasts Swamiji's programmes from 5.30 to 8 AM and again from 8 to 9 PM. India TV telecasts half-an-hour programme from 6.30 to 7 AM and again from 5.00 to 5.30 PM. Sahara Samay telecasts his programme from 6.30 to 7 AM, while

Patanjali Yogpeeth, Hardwar

Sahara One from 6.30 to 7.00 PM. Besides Yog programme on Astha International channel is telecast from 5 to 7.30 AM and 8 to 9 PM. Star News telecasts Swamiji's Yog programme from 6.30 to 7 AM (IST).

- Since the beginning of television in India no other individual has been telecast at this large scale. Till now Swami Ramdev's total recording has exceeded 5,000 hours (including Yog camps) in 3-4 years, something of rare occurrence in world broadcasting.
- India Today published a survey report on 21 August, 2006. According to that report an Indian watches television for two hours a day on an average. The Yog programme of Swamiji is telecast for four times a day. This is the reason that every individual belonging to every sector is able to watch Yog programmes. The Yog revolution has reached even remote villages of the country.
- Out of the total channels shown in India, around 51 have a keen eye on Swamiji's Yog related programmes. The related news is telecast from time to time.
- Almost all the channels telecast special programmes on Swamiji.
- Since 2000, the number of news channels has increased from 13 to 51, while the number of Yog channels from two to 11. There has been 168 percent increase in the number of total channels but Yog channels increased 11 times within a period of six years. *India Today* magazine published a report recently. According to it in 2000, there were only 112 channels, now there are 300.
- About 51 percent of 108 million Indian population watch television. Swamiji's programme reaches 65 crore people. This clearly shows that today Yog, family values and culture are becoming important for Indians. They are becoming increasingly aware of national pride, self-respect, disease-free life and humanism
- The number of channels showing Yog, health and spiritualism programs has increased significantly which clearly indicates increasing interest of people in Swamiji's Yog revolution. His Yog programmes on Astha channel are on top in viewership ratings. Swamiji's programmes are viewed by more than 20 crore people in India and the latest survey says that only 2.3 crore people only watch movies on television everyday. This means the number of people watching Swamiji's Yog programmes is 8.7 times higher compared to those who watch films.
- Swamiji's programme tops the list of programmes watched for the longest duration. Analysis shows that it has created a world record.

Role of Print Media

Print media has also given considerably more coverage to Yog programmes than ever before. Previously print media did not give much importance to Yog related news but we can see a clear change in this attitude. When efforts were made to extend the reach of Yog using different approaches, it became a matter of curiosity for everybody. Print media is no exception. It felt the need to disseminate information on this important issue.

This paradigm shift in print media is due to the success of Swami Ramdev's Yog revolution, that has taught the yogic life-style to people who were unaware of it or resistant. It has also tried to keep away from the false notion that Yog is a religion related system. Nowadays we find news related to Yog in prominent places in any newspaper, magazine etc. Many newspapers have started a special Yog column. This change was not seen until the scientific basis of Yog was explained and demonstrated by Swamiji. Today people will accept a thing only when it has been proved and tested scientifically applying modern standards.

As the popularity of Yog started to grow, print media started giving more and more coverage to Yog related news. Swamiji has tried to present Yog in such a manner that anybody can practice it easily. This is the reason that those who showed resistance before are now embracing Yog with all seriousness. The real Yog revolution had begun five to six years ago in India and now it has become global. This proves that in today's age of commercialization, Indian print media is giving importance to social as much as to commercial issues. Indian freedom fighters had publicised their mission with the help of newspapers; it gave a momentum to Indian freedom struggle and became the major weapon for Independence. Swami Ramdev's revolution has also getting the same momentum. Print media has completely changed its attitude towords yog.

It is also pertinent to point out how the yog revolution is benefittting from this change of attitude. Previously Yog and other such issues were opposed by secularists but Yog revolution has changed that. Truth cannot be masked by secularism or any other ideology and it cannot be destroyed. This is true for Yog, its truth cannot be denied. Print media has not changed its thinking overnight. It was hesitant in the beginning but its curiosity increased with increasing popularity of Yog and the hesitancy. soon changed into faith and healthy cooperation. It also played a major role in extending the reach of Yog into interiors of the country.

Majority of the people in cities begin their day with newspaper. They read magazines also, which not only give information but also affect life styles. Newspapers announe forthcoming. Yog camps in various cities. People come in large numbers to attend the camps after reading the news items. Those living in cities get tired of leading a mechanical, monotonous, stressful life and come searching for mental peace through Yog. Print media has changed reading habits of rural people by informing them about Yog and its advantages. They are taking to Yog and following the right path. People have become more aware of healthy eating habits and its effect on the body. They are also developing positive thinking.

Present scenario of Print Media in Yog Revolution

- Around 60,413 registered newspapers and magazines with a circulation of 156,719,209 have prominently carried articles and news related to Swami Ramdevji.
- Newspapers and magazines published in Hindi, and 22 regional languages besides English have a combined readership of 67 crore. The news published in these newspapers has aroused the feelings about patriotism, ideal life-style, humanism, and importance of leading a disease-free life.
- Swamiji's Yog revolution is getting mass publicity through word of mouth.
- Previously crime and negative news used to get prominence in print media but now positive news

related to Swamiji, his thoughts and guidance are published prominently. Local, regional and national newspapers and magazines carry special pullouts on Swamiji's Yog camps. Till now more than 100 seven-day Yog camps have been organized under the guidance of Swamiji from Kashmir to Kanyakumari and Kutch to northeast. Each camp had a participation of more than 60,000 people and one crore people have directly learnt the mantra to lead a disease-free life.

- Besides, around 17 residential camps, two hormone test camps and two other medical test camps have also been organized, which included a lot of documentation and important research work to prove Yog on a scientific platform. Print media has published the results prominently and presented the significance of Yog in our day-to-day life. It also presented a topic of discussion for the learned and ordinary people.
- Apart from this Yog, Pranayam, Ayurved and Indian values were established with a mission of making the world disease-free, which crossed the national boundaries and reached UK. Four Yog camps were organized on the request of Indian origin UK residents. Around 50,000 people took part in this camp and got direct benefit. This was astonishing for the whole Western world. The most interesting fact is that out of the total number of participants, 14 percent were Britishers and had never participated in a large social activity like this ever before. The media of that country gave prominence to Yog revolution. Besides the participants, 23,000 people were addressed by Swamiji about Yog.
- During the seven-day Yog camp, it was seen for the first time that journalists not only took part in the camp with their families but also used to be present at the venue in the wee hours for press coverage. Swamiji's speech was also covered in detail despite the fact that journalists tend to avoid early morning assignments.
- The main topics covered were Swamiji's speech, number of participants, arrangements at the venue, participants' reactions, method of Pranayam, home remedies, curing incurable diseases, message given for arousing national feeling, and social issues that were discussed in the camps.
- Today slogans given by Swamiji like 'Cold drink means toilet cleaner', 'Burger is destroyer' etc. are popular among children.
- Almost all the leading newspapers, magazines and publications have included cover story on Swamiji. It shows that Yog is today the most favourite, interesting, useful, informative and widely read topic among the people. This has given rise to a sort of competition among various publications to publish work of Swamiji.
- During last six years, newspapers and magazines publishing articles on Yog, duty, Ayurved, family values and spiritualism has increased to a considerable impact. The figures obtained from Registrar of Newspapers of India reveal that out of 209 magazines published on Yog and related topics, 111 are registered in the name of Indian residents and 28 in the name of foreign nationals.
- Today the number of related magazines and newspapers circulation has touched the magical figure of 20 million, which is 12.76 percent of total circulation of print media.
- Swamiji has attained celebrity status but he still meets the press with modesty, simplicity and in a casual and informal manner. In the past three years, Swamiji has spent around 3,94,200 minutes for media at the rate of six hours per day on an average. This has helped in bringing people closer to revered Swamiji's transparent life.

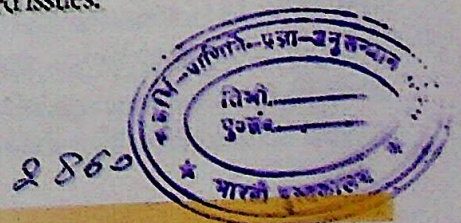
Role of Radio

Radio has the maximum reach in India with more than 18.57 crore listeners. A common man listens around 90 minute of radio programmes everyday. Swamiji's Yog revolution and related news - are the topic of discussion also in other programmes broadcast by radio. The channels that happen to be

buzzing with popular Bollywood songs on FM, inform the listeners about Swamiji's Yog camp from time to time. They also provide information about the diversions in routes at the time when Yog camps are organized in that particular city, what are the modes available to reach the venue, how many people are participating, what are the reactions of participants etc. Besides, Swamiji's message is also broadcast under 'Thought for the day'.

Role of other Mass Communication Media

- Audio cassettes on Yog, health and spiritualism are becoming an important source of infromation. There has been a tremendous growth in the sale of audio cassettes released by the Yogpeeth in the past three years. Divya Sadhna, Publication Department of Divya Yog Mandir Trust, Hardwar, has released around 16 cassettes containing Swamiji's discourses and devotional songs.
- According to an estimate the market of CDs / DVDs on Yog, spiritualism and heath has increased 33 times within six years. The audio-visual production department of Divya Yog Mandir Trust has released around 64 cassettes on Swamiji's Yog, Pranayam and Ayurved, which talk about cure and remedies for different diseases.
- There has been an unexpected increase in the number of websites launched on Yog, health and spiritualism. A study conducted by a non-governmental organization (NGO) has revealed that awareness about Yog and its benefits has increased in the world. There are around seven lakh pages available on net that give complete information on Yog.
- Around 50,000 teachers have been trained with an objective of fulfilling the dream of 'Healthy India Healthy World' under Swamiji. These teachers have taken the message of Yog throughout India & abroad.
- Various books and literature published by Divya Prakashan like Yog Sadhana Evam Yog Chikitsa Rahasya, Aushadh Darshan, Vedic Nityakarma Vidhi, Ayurvedic Jadi -Booti Rahasya etc. have registered fantastic sales. These publications have played an important role in popularizing Yog.
- The monthly magazine 'Yog Sandesh' published in 11 different languages by Divya Yog Mandir Trust has a total readership of 31,50,000 persons. This has proved to be an effective medium of communication. It contains a lot of information regarding Swamiji's messages, research results, Ayurvedic and yogic applications and readers wait eagerly to read it. This magazine also informs people about Swamiji's Yog revolution.
- More than 2,000 - 3,000 patients visit the OPD of Patanjali Yogpeeth located in Bahadarabad, Hardwar where they are given free consultation. Besides, 150 service centres are operating in different parts of the country and centrally managed by Patanjali Yogpeeth give free consultation and treatment to around 20,000 patients. This huge system is proving to be a tree of plenty for the sick and suffering people.
- Divya Yog Mandir Trust receives more than 1,300 letters everyday, which means around 4,75,000 letters in a year. A special cell has been created, which takes care of giving answers for the readers' questions and letters. The information centre located at Hardwar answers around 1,175 calls everyday, which guides more than 5,00,000 people every year.

In conclusion, one can say that average Indian and people of the whole world now have greater degree of awareness about Yog and its benefits. This is mainly because media not only in India but globally, has taken a positive and, balanced approach towards Yog and related issues.

Chapter 10

PATANJALI YOGPEETH

Concept

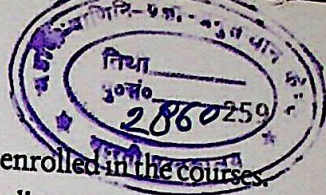
Divya Yog Mandir Trust and Patanjali Yogpeeth mark the beginning of a Herculian effort to make the world desease-free through establishing the scientific tradition of Yog and Ayurved. Swami Ramdev along with his constant companions Acharya Balkrishna, and Swami Muktanand built these two institutions for this mission and has made epoch-making success in a short time span. His extensive research on Yog/Pranayam and Ayurved has given a new direction to his desire for health and welfare of mankind by proving the scientific basis of Yog and Ayurveda.

Now that concept of a desease-free world is being implemented to serve the makind in different ways through different services. The Out Patient Department (OPD) of Patanjali Yogpeeth has given a momentum to this mission. This department is equipped with latest modern techniques and testing facilities for healthcare research. The world class facilities available include Ayurved Medical and Research Department, Yog Training and Research Department, Clinical Test and Research Department, Panchkarma and Shatkarma Medical and Research Department, world's premier latest Ayurved and Surgery and Research Department, Medical and Research Department for Eyes, Pharmacy and Research Department, world class Ayurved Dental Clinic and Research Department based on Yog and Ayurved, Vedic Yagyashala, and Annapurna (kitchen and dining hall), excellent accommodation facilities need special mention. The other services include state-of-the-art facilities and international standard techniques laboratories (GLP), India's first Ayurvedic Pharmacy – Divya Pharmacy, Herbal Research Department, Patanjali Nursery, Cow Shed and Panchgavya Research Department at various premises of the institute situated at Hardwar. Sadhna Ashram located in Gangotri and Gurukul running at Ghaseda village in Revadi district of Haryana are other major divisions in of Divya Yog Mandir. Patanjali Yogpeeth carries on various other public wefare programmes. These include scholarship plans for children of volunteers and staff, taking care of marriage expenses of poor girls, free medical facilities for poor, rehabilitation schemes in the case of natural disasters, providing basic amenities for the needy, co-operative plans for lepers, destitute and orphan children, encouraging blood donation camps, and providing health facilities in interior areas.

Future plans

Establishing Patanjali University

The concept of building Patanjali University with the inspiration of Swami Ramdevji is now in full swing. The Uttarakhand government has passed the required legislation. Following plans are associated with the establishment of the university:

- To begin a PhD, Post-Graduate, Graduate degree and diploma courses in Yog for 5,000 students of the world in Atharvaveda, Charak, Sushrut, and other traditional systems. To begin PhD, MD, MS, BAMS and other degree courses in Ayurved on the lines of modern medical science and also start hostel facilities for students.
- To begin BSc, MSc, BCom, MCom, MA, BA, D-pharm, B-pharm, Yogic Physiotherapy, Acupressure and other vocational and job–oriented courses with Yog and Ayurved, Vedic and spiritual values in the curriculum. This aims at charting a new and ideal course in academics.

- To provide world–class medical and research facilities to all students while enrolled in the courses.
- Clinical control and research on genetic (hereditary) diseases, cancer, heart disease, asthma, diabetes, arthritis and other incurable diseases and establish Prana or vital life energy as evidence based medicine internationally, thereby accomplishing the mission of sages to make the mankind disease–free.
- Continuous research and development on herbs and medicinal plants and encourage the herbal based agriculture in order to eradicate poverty and build a healthy and prosperous nation.
- Scientific research on Agnihotra (sacrificial fire), cow urine and nature therapy, Vedic system of stages of life, Vedic ceremonies, and all traditional cultural knowledge to bring to light scientific aspects of Vedic culture and its achievements.
- Research on vedic varashram system (celibacy, household, living in forest and ascetic stages of life) and show the path of health to the world.
- About 25,000 Yog teachers are visiting each and every village and city in all countries propagating Yog education. We propose to have one lakh Yog teachers by the end of 2007 and 10 lakh by the end of 2008, accomplishing the mission of 'Healthy India Healthy World.'
- Construct a huge indoor stadium for Yog training, which can accommodate 5,000–10,000 people.
- Begin Yog education in schools, hospitals, police, administration, defense, industry and commercial institutes, and build a healthy, prosperous, spiritual, sensitive and responsible nation.

To Set up a world class research institute

Patanjali Yogpeeth and Divya Pharmacy has independently set up a big pathology laboratory, a Botany, Chemistry and Microbiology Laboratory which is carrying on different types of research independently and also in collaboration with various institutes and universities.

Study on Ayurved, Yog, medicinal herbs and plants along with extensive research on Prana or vital life energy as medicine, to prove the scientific basis of Pran as medicine for the treatment of both curable and incurable diseases. In-depth understanding of the gross and subtle bodies (panchakoshas or five sheaths) and of curing genetic diseases through, Ayurved and Yog especially Pranayam. This will be helpful in curing hereditary diseases and in preventing serious diseases without allopathic medicines and fulfill the dream of creating a disease–free, healthy and prosperous society.

Establishment of modern genetic laboratory

A state-of-the-art genetic laboratory will be established at Patanjali Yogpeeth in order to provide momentum to genetic research. It is clear that hereditary and, infectious diseases have been increasing along with the progress of science. Even today science is ineffective in the treatment of hereditary and genetic diseases. Yog and Pranayam are highly effective in these cases, and Swamiji has proved it through various experiments and tests. Now there is a need to prove this fact using modern scientific standards, so that our ancient scientific health building system gets scientific recognition. Large-scale genetic and clinical research will be conducted in order to establish new milestones in the treatment of cancer, multiple sclerosis, and other serious diseases.

Research on Scientific background of Vedic Traditions

Vedic traditions like conservation of different breeds of cows, looking into the medicinal importance of Panchgavya (cow, urine, cow dung, milk, curd and clarified butter), construcion of huge cow shed, development and research plan, to get cow milk, clarified butter, urine and other products.

Besides, there is a provision for performing sacrificial fire for overcoming anguishes and purification of environment and to attain physical happiness along with spiritual progress. To present a scientific

explanation of the significance of sacrifical fire (yagya) and construct a huge yagyashala and research centre for the purpose.

Promote Herbal based agriculture and encourage Ayurved

Medicinal plant nursery, exhibition and research

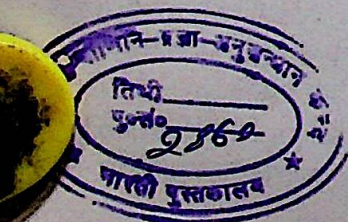
The future institution will shine with spiritual beauty as well as its ambient grace. The external look will be enhanced by different varieties of herbs, medicinal plants, flowers, creepers, beautiful trees and gardens. People will be mesmerized with the natural beauty surrounding the institution and would like to get lost in the enchanting beauty. Both rare and common herbs of India will be grown on a large-scale. This will help in the conservation of herbs, that are on the verge of extinction. Every feature of the plants conserved in this manner -, the flowers, leaves, skin, roots etc. can be used for the purpose of research and treatment. The mild fragrant breeze flowing from the herbal garden may by it self help in curing some deseases. The fresh herbal juice available from the garden will be given to the patients depending on the physical condition. The rare herbs and medicinal plants will be grown and analyzed for their germplasma conservation. There will be a provision for research and study on the main qualities of herbs and medicinal plants. The research will be advantageous for the farmers engaged in herbal farming. This will also improve the financial condition and also encourage herbal farming. Poor farmers will become self-reliant and the nation will become prosperous; we could thus eradicate poverty and reduce unemployment.

Several millions have been encouraged to grow herbal plants in flower pots, which include Harad, Baheda, Myrobalan, Neem, Parijat, Arjuna etc. People are being encouraged to grow these plants on streets, schools, gardens and other common places. Besides, people are getting inspired to grow Basil, Giloy, wheat, Ashvagandha, Mahua, Ghritakumari and evergreen plants in pots; plans for setting up herbal gardens in villages is also under consideration. A project will be set up for encouraging herbal gardens at national and regional levels after discussions with administration and government. Besides, farmers will be motivated to begin herbal farming through cooperative institutions and programmes and seminars will be launched for providing required information.

Plan to purchase herbs and manufacture pure medicine and supply at nominal prices

We have to increase prosperity of the country and raise 33 percent of the population above poverty line. We have to provide employment to all and for this we need to develop cultivation of herbs as the 'the medicine for the nation'; with this in view, we have established an Ayurvedic pharmacy in Hardwar.

Other plans of the institute

- Form a large group of volunteers and set up a permanent relief fund for rehabilitation work during natural calamities.
- Plan to provide scholarships to poor and deprived students.
- The institution is now registered in UK and many projects are underway to build a healthy, happy and disease-free world.

Body is not merely physical, it has non-physical aspects like consciousness and mind that all depend on the vital force Prana; life cannot exist without it. Each and every cell of our body is our prototype and is capable of producing our own clone. Prana is synonymous with breathing which requires oxygen and in that sense oxygen and Prana can be considered equivalent. Oxygen is a physical quantity and the dimensions of its molecule are in the range covered by nanotechnology. It plays an essential role in all chemical and metabolic processes in the body right down to the level of DNA. This is exactly what Swami Ramdev has done and actively used Prana at nano level through exercises like Pranayam. Through different pranayams oxygen intake into the body is manipulated, serious diseases such as heart ailments, angina, rheumatism, and many others can be successfully treated. This process also helps in maintaining excellent overall health. Pranayam provides optimum oxygen to the blood cells and is a scientific way of giving mobility and energy flow to the internal parts of the body Pranayam helps in having a healthy and worry free life by awakening feelings of faith, surrender, trust, and positive thinking.

-Excerpt from the book

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